

The
**CHRISTIAN
CENTURY**

A Journal of Religion

Harry F. Ward

on The Competitive System and the
Mind of Jesus

Joseph Fort Newton

on George A. Gordon

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THE change in the fiscal year of the boards and agencies of the Disciples of Christ, by the vote of the last International Convention, has occasioned some confusion and misunderstanding. Remember that the date for the closing of the present missionary year is midnight, June 30. Every church should send in before that time its entire budget or offerings for education, for the three quarters since October first, because the annual report and year book will be made up from that date. Send all education monies for any of the twenty-eight colleges which hold membership on the board, to the Treasurer of the Board of Education, at 222 Downey Avenue, Indianapolis, Indiana.

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Divine Providence and Human Providence

IN these days of depression, when the burnished surface of civilization is cracked and our vision is blurred, it is significant that the men who do not lose hope are the men of science. They look before and after, interpreting the posture of events against the long background of the ages and the incredible possibilities of the future. Two notable books by men of science challenge the attention of Christian thinkers, as showing the optimism of science, which is very different from the sloppy, oozy optimism so common among us. One is "The Direction of Human Evolution," by Prof. E. G. Conklin of Princeton, about whom one hears whispers of heresy. The thesis of his book is that man, individually, as represented in the highest minds of the race, has reached the limit of physical and intellectual development. Henceforth his advance must be moral, spiritual, social, and he must now consciously and intentionally direct his development, adding to divine Providence a sagacious, forward-looking, intelligent human providence. A study of the biological bases of democracy shows that "the world is not only safe for democracy, but that it is unsafe for anything else." Can we develop social organization in spite of individual liberty, democratic equality in spite of hereditary inequality, universal fraternity in spite of national and class antagonisms? Yes, by linking religious faith with the facts of life, and it is significant that a third of the volume is devoted to a study of the growth and power of religion. The other book is entitled "Human Behavior," by Prof. Stewart Paton, which takes up the separate individual and studies him in his relation to the problems of the race, and investigates the possibility of his direction of his individual destiny with regard to the progress of civilization. It is a monumental

book, and another plea for an intelligent and spiritual-minded human providence. On the whole, though severely critical of much in modern life, especially our educational methods, the book is confidently hopeful: "The hope for the progress of civilization today has probably a more substantial basis to rest upon than at any other period in the history of the human race."

"We Shall Not Forget"

STANDING on the pier of Hoboken on May 23, in the presence of the remains of five thousand boys brought back from France—each casket draped with a flag, until the whole scene looked like one vast Flag of the Dead—President Harding said: "It must not be again. We shall not forget." If those words, so apt and fitly spoken, express anything more than a vague wish—pious, sentimental, negative—what are we going to do about it? If such devout prayers are to be answered, it is the law of human providence that we must organize to answer them. God does not do for us what it is our duty to do. In the house of commons on May 31 Mr. Lloyd George was asked if he had received any suggestion from the American government looking toward a conference in behalf of disarmament, and his reply was that he had not heard a whisper but was waiting to hear it. Until some concerted action is taken toward disarmament, all talk of peace is idle and futile. Major General Maurice of the British army—grandson of a great preacher—makes this confession: "As a soldier who has spent a quarter of his life in the study of the science of arms, let me tell you I went into the British army believing that if you want peace you must prepare for war. I believe now that if you prepare thoroughly and efficiently for war, you get war." To which

General Pershing adds: "The world does not seem to learn from experience." Today, as matters stand, in spite of the death of nine millions of young men, and the loss of incalculable wealth, there is no assurance that a like disaster will not befall the next generation. And if it does, as the prime minister said, it will leave the civilization of the white man in ashes.

The Methodist Reading Courses

THE bishops of the Methodist Episcopal church have recently made some changes in the required reading course for Methodist ministers. Some of these young men go into the ministry from the high school, but must satisfy their superiors that they have a knowledge of the required books. Three thousand men are affected by the new course. Henceforth the Methodist minister will have to know something about the social applications of religion. Once churchmen were inclined to dub the preaching of the social gospel as "politics." That day is over in the Methodist church. Social righteousness is clearly recognized as part of the Christian gospel. Another significant change in the course is to be noted in the introduction of the book on premillennialism by Prof. H. Franklin Rall. This book is pronounced by many scholars as the best counterblast to the premillennialists that has appeared in this generation. The bishops do not intend that the divisive "fundamentalists" shall ever work the havoc in the Methodist church that they have wrought in some other communions. Another feature of the Methodist reading list is that it has in it many authors not of the Methodist persuasion. Among the non-Methodist authors one notes the names of Drs. R. H. Pattison, W. N. Clarke, Washington Gladden, Williston Walker, J. M. P. Smith, A. V. G. Allen and A. C. McGiffert. In many communions there has been a vicious intellectual inbreeding. The reading of the ministers of lesser training has been confined to the writings of the denominational leaders. The Methodists have in their bishops' plan of a required reading course a device which will go a long way in breaking down the narrowness and insularity of the village minister of limited education.

Roman Catholics and Foreign Missions

PROBABLY no feature of Protestant activity has been more disturbing to Roman Catholic complacency in recent years than foreign missions. Catholicism has in it a geographical element, and unless the oriental nations become Christian in the Roman way, much of Rome's claim to be the world church becomes ridiculous in the eyes of mankind. Thirteen years ago St. Mary's Mission House at Techny, Ill., near Chicago, was founded with five students. At the present time there are 160 students. It was only a few months ago that the first Roman Catholic foreign missionary society was founded in the United States. Under the direction of the proper ecclesiastical authorities, the missionaries will be sent out from this country and

their salaries provided by American money. Recently three American trained men educated at the St. Mary's Mission House were ordained as deacons and sent out into the field. These men will not serve as priests, but will undertake to duplicate some of the educational and philanthropic work which has characterized the Protestant mission program. It is the lack of flexibility in the Roman system which has made difficulties for them. The medical missionary, for instance, was also a priest. The use of laymen in missionary propaganda is not an art with which the Roman ecclesiastic is well acquainted. The Roman Catholics have a large foreign mission work supported by European money. In the past the method has been to go into a foreign field and make compromises with the native religions on the best terms possible. In this way there has come about a superficial obedience to the church, but often there has been no corresponding spiritual change. The new movement in Roman Catholic mission work means that there will be a higher grade of activity, and that the modern and helpful forms of service will be engaged in. Such a consummation will be hailed with joy by the Protestant missionaries abroad, who have long felt that Christianity in every form should be true to the best spiritual traditions.

The Summer Resorts and the Law

VACATION is not a luxury any more. Most people take one, and even people in quite moderate circumstances go away to a watering place. Stenographers, school teachers, clerks and even factory workmen join the annual summer migration to the woods and to the lakes. In some instances these summer places are under Christian auspices. The Moody church of Chicago has secured the real estate on one side of Cedar Lake, Ind., and changed a place of evil repute into one of religious significance. In most cases, however, the summer resorts are still conducted for revenue only. Everything goes, provided only the vacationist pays for everything. No one interferes with a card game for money. Intoxicated people bear testimony to the fact that the Volstead Act is regarded as only a scrap of paper. All too often the summer hotel shelters immorality and shame. In these centers where the people go for their summers there is often an entire lack of religious opportunity. Summer tourists do not want to keep up a church, and the local people are not interested, or are busy with other concerns. It often happens that there is a little church, with a ministry that is not competent to meet the needs of a summer constituency. If the church were as forward-looking as she ought to be, the names of ministers going to water places would be secured, and these men would be drafted to preach a sermon or two during the vacation time. The real solution of the summer problem is for the church to set up her own recreational centers. Where one person takes a vacation now five might go, if the costs were reduced through cooperation and scientific management. Commercialization tends to degrade the summer vacation, but religion can make it an occasion for the spirit.

The Greatest Question in the World

ACCORDING to the editor of the literary supplement of the London Times, the two greatest questions before the world are not the establishment of democracy or the settlement of the controversy between capital and labor. They are, first, one of faith: What think ye of Christ? and second, one of conduct: How is the fullness of life to be lived in the narrow way; how is a sincere acceptance of Christianity to be reconciled with a free and generous view of civilization? Neither of these problems, he goes on to say, will be solved in one generation or even in a century. But they are the two greatest questions before the world; and, old as they are, their urgency is new. The fathers were great men and solved many problems, but these are questions which each age must answer anew, and its answer gives the measure of its religious thought. The Christian faith is capable of infinite new applications, as well as of a continual deliverance from old trammels and limitations; but its essence is vital. And that essence, as the editor of the Times sees it, is not only that Christ must be interpreted as something which other sons of God are not, but that his religion must be related to art, science, business, love of nature, education, public service, and many other matters in which the historical Jesus offers no definite guidance. At the same time, Christianity is not and cannot be merely the same thing as civilization. That is the issue, not to be discussed in a paragraph, but which asks for the best thought of those who hold the vision of Jesus to be valid. What, exactly, do we mean by the kingdom of heaven upon earth? When we try to answer that question we discover that our thought is as vague as—well, as our idea of Christian union!

Where will the College Graduate Go?

COMMENCEMENT time is upon us, and most of us are invited to our alma mater to see the new crop of graduates march out with honors. There are larger classes than ever. Though the war hindered education, the swing of the pendulum in the other direction has been amazing. The colleges are asking for endowments and equipment now rather than students. Where will this year's graduates go? If one may judge by the questionnaires, more of them will go into business than ever before. Each generation has its own enthusiasms. Once college graduates talked about teaching as an outlet to their energies. There was a period when nearly every one wanted to go into medicine or to become a great surgeon. At certain times the law was the thing, with the possibility of becoming a congressman or President of the United States. The college statistics now show the tremendous popularity of the schools of commerce. Most of these recently organized departments of universities now have to restrict the enrollment. Engineering is also popular. Down underneath these choices is the idea that the big fortunes of America have been built up by manufacturing and by business. Youth today feels that the big thing is to make money. Its enthusiasms are now devoted to this task.

There can be no doubt that the educated man will in the long run become a successful money-getter. Meanwhile college students may well be advised that these waves of student interest always tend to excess. It is possible to have too many engineers and business men, just as it is possible to have too many doctors and lawyers. The two professions most needing recruiting today are the teaching profession and the ministry, and against both of these there stands an economic barrier which only the most heroic souls will venture to overleap.

The Disciples and the Trend Toward Unity

OF all the Christian bodies that are manifesting interest in the effort for closer relations, the Disciples of Christ have invested most heavily in time and activity, and have most at stake. As a movement within the church advocating a bold and aggressive effort to realize unity among the followers of Christ, they have been from the beginnings of their history committed to protest against division, and the conviction that the fellowship of believers is for this period of the church's life the most essential objective.

A hundred years ago and more the pioneers of the movement were led to take the courageous step of severing their relations with the sectarian order, and championing the unity of the church. They believed that the advocacy of this principle would be sufficient. They could not doubt that those who were loyal to our Lord would give heed to his expressed desire for the oneness of his followers when once it was brought to their attention. They were possessed of the naive and confident faith of all reformers that the need of which they were so conscious must appeal with equal urgency to all believers.

Disappointed in this fact, and discovering that unity made no such appeal to their religious neighbors as it did to them, they took a fresh start, and like most of the reformatory movements that had taken form in the past, they placed the emphasis of their preaching upon the need of restoring the ancient church, in which it was assumed complete unity existed. Two mistakes were made in this interpretation of conditions. One was the mistake of assuming that it was either possible or desirable to restore the primitive church. That is an error into which most of the efforts looking to church reformation have at one time or another been betrayed. The other was the mistake of supposing that the primitive church enjoyed even a fair degree of unity. Both are errors due to a faulty or superficial reading of church history. But neither mistake was fatal to the central passion and effort of the movement, though both contributed to hinder its progress.

When the first period of enthusiastic advocacy of immediate and incorporating union gave way to the recognition of the strength and persistence of the denominational spirit, the Disciples settled themselves, almost unconsciously, to a struggle for existence. They ceased to hope for an early realization of their historic dream, but were con-

fidant that in some manner which was not wholly clear, they would in the future be enabled to achieve their purpose. The more zealous had hopes of absorbing the other Christian bodies, and for a time their success in evangelism gave some color to this confidence. Others saw the futility of this expectation, but were perplexed to find an adequate statement of their program.

At the present time there are at least three attitudes of mind in the fellowship of the Disciples, regarding the purpose and possibilities of the organized effort of which they are a part. First there is the group of conservatives who are committed, or profess to be, to the program of Christian union as first interpreted by the pioneers. Unity they imagine is to be achieved by an effort to restore the apostolic church. That effort, when reduced to its lowest terms, is the advocacy of immersion as the only form of baptism. They still believe or affect the belief, that on this platform they are going to make their approach to the remainder of evangelical Protestantism, and accomplish by persuasion, and perhaps by absorption, their historic aim.

There is a second group, of moderate progressives, who see with clear eyes the futility of this effort to convert the Christian world to the immersion dogma as a basis of unity. They preach the union of believers with conviction and urgency, and hope that in some future time it may be realized. They are Disciples both by relationship and faith. But they have little hope that their dreams will be realized in any proximate time. They wish to be true to the historic purpose of the Disciples, but they have little heart in the effort to put the naive program of "restoration" into expression, even if it were possible. They have the cooperative spirit, and would like to see the realization of closer friendship among Christians, but they do not see just how it is to be accomplished on the basis of the program to which they have been taught to commit themselves, and are fearful of denominational disloyalty if they should break through the barriers that seem set across the thoroughfare of a practicable cooperation.

A third group there is who have discerned that the achievement of the ideals of the fathers is not to come through any fantastic attempt to restore the primitive church, nor to bind the people of God to the hard literalism of a set formula of faith, repentance and baptism by immersion. With the hopes and ideals of the fathers they have a firm and confident sympathy, because they realize that these hopes and ideals are capable of becoming realities, though not in the precise manner anticipated in the beginning of the movement. Emancipating themselves from the small conformities of the past, and from the fear of disturbing some of the carefully drawn diagrams of the second generation of Disciples, they find the present an auspicious and inspiring moment for the realization of those very purposes which the fathers cherished without comprehending the precise way in which they were to emerge to efficiency. This growing company of Disciples are completely loyal to the ideals of the movement, but they are not content to camp beside the graves of the pioneers. They feel assured that on what may be called the congregational or community side of the problem of Christian unity, as contrasted with the parliamentary or diplomatic side, the Disciples have a distinctive contribu-

tion to make, which they insist must be made. Yet they are committed to the conviction that in each generation a great movement must be interpreted in the new terms which growing knowledge and discernment of the purposes of God suggest. Some things that were at first deemed essential will be discarded. But with deeper conviction, and unimpaired fidelity to the great principles which inspired the enterprise in its beginnings, they demand the privilege of helping in some true and timely way the majestic work of bringing their first hopes to fruition.

The Ministry or Business?

However, I am having many disquieting thoughts, and I mention them to you because, if I had an opportunity, I should want to talk them all over with you, if you would be kind enough to let me. It is beginning to wear in on me that the profession of minister is as often a handicap as it is a help in real, constructive work for the advancement of the kingdom of God. I am feeling the handicap, or limitations which the conservative church polity has placed around the minister, very keenly. I am coming to the conclusion more or less reluctantly that the ministry is discredited among men of affairs, themselves churchmen, who feel that the personnel of the profession is not of high grade, and that they cannot, or do not, make as close an application of religious principles to everyday affairs as they should, or as somebody should, if the work of Jesus in the world is to advance.

Neither does the public at large pay close attention to the thinking of a clergyman when he expresses himself, even after exhaustive study upon the various phases of the social question, because he is supposed to be "out of touch" with his world. However, if a man who is known as a successful business man says identically the same things that the clergyman says, constructive action is at once taken under his leadership.

I have been thinking prayerfully and planning carefully for the future. There is no immediate hurry. I must do this well and when I leave the ministry, if I do, I want to take all of myself along. That is, I must satisfy myself before God in every particular that my motives are absolutely pure.

ABOVE are excerpts from a personal letter written by a young minister seeking the counsel of a highly esteemed and successful Christian layman and passed on with the author's consent to *The Christian Century* for such comment as we might be disposed to make. The author's name is not known to us. But the mutual friend who received the letter assures us that the minister is a man of deep sincerity, purposefulness and ability, characteristics which the letters themselves plainly disclose. It is impossible for any one to speak for another on the subject of a life calling. After all, one's work must be chosen by each man for himself. Yet there are certain conditions which this young minister is facing which should lend themselves to helpful discussion and counsel.

Our first prompting is to record this observation: that we have yet to see the first minister who has left the ministry for a business career about whom there did not cling an evident sadness, the pathos of disappointment, if not of defeat. There is, apparently, something so deep-going about one's self-commitment to the ministry of Christ that one cannot turn from it into another calling and quite "take all of oneself along," as our correspondent declares he

wished to do in case he makes the change. It does not therefore follow that under no circumstances must a minister go into business; but before doing so he will do well to anticipate the unescapable fact that no matter to what degree of success he may attain in business there will always remain with him a wistful, haunting sense of inner tragedy. No man whose soul has sensitively responded to the wooing of the ministry can ever shake himself free of the feeling that in his espousal of the preaching of the gospel, life has joined him to something from which he will never be able wholly to put himself asunder.

Yet unquestionably there are circumstances in which it is better to pay this price of inner distress and pain rather than to go on in the hopeless path of continuous failure. Particularly at this time when the function of the ministry has lost its standardization, as to speak, and is undergoing far more radical modification than churchmen realize, it is to be expected that men will be thrown out of adjustment to their tasks and will come to feel the impossibility of continuing in them. The denominational order with which the church is handicapped and burdened, whose effect is to multiply ministers far beyond the power of the church decently to sustain them, is chargeable with much of the failure of ministers to make fruitful adjustment to their tasks. When communities are divided by sectarian rivalries into mutually inhibitive groups the economic problem of the minister becomes acute. But the economic problem, sharp and distressing as it is, is not so humiliating to the modern-minded minister as the fact that in such a sectarian situation he is shut out from the exercise of what he feels is the most essential and imperial function of his calling—the moral leadership of a whole community as such. He can hope to lead only a select group gathered out of the community, and their relation to the community is in the nature of the case secondary to their relation to certain organized interests of their denomination. The great democratic ideal of brotherhood which is at once the heart of Christianity and the inspiration of all modern moral leaders, is eclipsed and defeated by the irrelevancies, not to say the impertinences, of denominationalism. The church's life, and consequently the life of the church's leader, the minister, tends to be taken up with small and often unworthy interests which bring disillusion to the soul of the minister. It is no wonder that he often turns away sick at heart from his high calling.

It is very easy, however, for a minister both to undervalue his influence and to overvalue the power of the man of business. This we think our correspondent does when he speaks of the ministry as "discredited" by men of affairs, and of the prompt response which a "successful business man" receives when he says "identically the same thing that the clergyman says." Any business man who has taken his Christian responsibilities earnestly and has striven to exercise moral leadership commensurate with his resources, knows that our correspondent's judgment on this point is a case of sheer illusion. And any minister or professional Christian leader who has kept close association with laymen of great resources and power will testify that his most difficult problem is to keep these laymen from utter discouragement at the discovery that their words and deeds meet with so scant and so slow a response

from the public. The truth is that whenever business men like the junior Mr. Rockefeller or the late Mr. George W. Perkins, to take two conspicuous examples, commit themselves to causes to which Christian motives prompt them, they at once feel their business as a positive handicap and often an embarrassment. It is the business man who is taking his Christian responsibility seriously who leans heaviest upon his untrammelled minister counsellor, and holds him in even higher esteem than the minister is likely to hold his own profession. If the Christian ministry is today confused, the Christian laity is even more confused. The minister who hopes to find the path of Christian service more accessible and simple in a business career than in the ministry is under the spell of that very common illusion which magnifies the inconveniences of one's own lot and undervalues its advantages, while it distorts the realities of a distant scene in a manner precisely the reverse.

This all goes on the assumption that our correspondent's problem is essentially a problem in idealism, in the ethics of self-investment. But of course anybody with eyes can see that this particular minister is facing the common, sordid struggle which all ministers of today are undergoing, the struggle with an economic situation which is almost, and in a great percentage of cases, altogether intolerable. It is needless to repeat here the statistics concerning ministers' salaries. Ministers as a rule would be willing, gloriously willing, to pay the price of poverty and self-denial for the cause of Christ. But it is difficult to convince them that they have the right to impose upon wife and children the conditions they would themselves willingly undergo if their lives were detached from domestic responsibility. A minister father feels about the education of his children just like any other father feels—and perhaps more so! He looks forward to a college career for them, and for the life of him he cannot see how he can send them to college on a salary of \$1,200 or \$2,000 or \$3,000 under living conditions which make the laying up of any money mathematically impossible. This perfectly legitimate economic consideration is compelling thousands of ministers either to leave their pulpits or to divide and weaken their ministry by taking on certain business interests on the side. This is utterly ruinous to spiritual leadership, as the very minister who engages in it would be the first to testify.

Three things should be said on this situation, leaving with our present correspondent and with all ministers in like circumstances the individual right of deciding their own course. First, it must be emphasized afresh that spiritual leadership always has and always will involve sacrifice. Moral influence, and inherent moral power also, dwell congenially beside self-denial and economic uncertainty. With all that may be truthfully said about the changed conditions of modern life as compared to the ancient conditions under which moral leadership and prophecy were joined to mendicancy and asceticism, the fact remains that only a ministry which sets its eyes upon the immaterial goods of life and refuses to be dismayed by the lack of worldly possessions, will have passion equal to the stupendous moral enterprise for which Christ has commissioned it.

And secondly, ministers need to be reminded of certain inestimable benefits that accrue to their children in sharing

the minister's home life, benefits which may outweigh in terms of character and personal efficiency anything that a bringing up amid easier circumstances could have gained for them. The sons and daughters of the manse will rise up in a great host to confirm this observation. As they look back on the self-denial practiced in their father's home they thank God for the stern necessities of their youth. And a multitude of them, too, thank God for the necessity which opened a college career to them only on condition that they earn and pay their own way. The manse was unable to pay their way, but in the manse the vision and the will which found the way were formed in them. The economic constriction of the minister's life is not all liability. Part of it is moral asset.

But the last word on this subject must in all justice be spoken to the church, not to the minister. The problem is not the minister's alone; it is the common responsibility of the Christian fellowship. After all has been said that must be said to the minister about sacrifice being of the very essence of a life devoted to professional spiritual leadership, it remains to be said that a church that fails to provide its spiritual leaders with a reasonable living is lacking in the most elementary principle of the faith it professes. Because it is the duty of the minister to be willing to make sacrifices beyond what others are called upon to make, it does not follow that it is the duty of the church to see to it that he has ample opportunity to make such sacrifices. Whether an adequate provision for the ministry is to be brought about by more generous giving on the part of church members, or by a reorganization of the church in such fashion as to save the enormous waste now going into our overlapping denominational overhead expenses, the truth is that by some means or other the ministry must be decently sustained or the church will lose its soul.

Seeking a Sign

A Parable of Safed the Sage

THERE is a certain city and its name is Smithville. And the men of that town got busy, and they said, We will put this town upon the map. And they raised Fifteen hundred shekels. And they set up a Great Sign where the Railroad Tracks crossed, that he who ran might read. And the sign said:

WATCH SMITHVILLE GROW
GREATEST RAILWAY CENTER ON EARTH
FOR INFORMATION ABOUT FACTORY SITES AND
HOME SITES WRITE TO THE SECRETARY
OF THE SMITHVILLE BOARD OF TRADE

And they sat down to Watch Smithville Grow. And they greatly admired their sign and bowed down before it and worshipped it. And the Electric Light Company fitted it up with lights, and furnished the juice free, for they thought that Sleeping Car Passengers would wake up in the night in order that they might Watch Smithville Grow.

And they hired a damsel whose name was Marguerite, but whom everybody knew as Maggie Perkins, who was

the daughter of the Druggist, that she should answer Letters of Inquiry, for she could punish a typewriter. And they fitted up an office on the Second Floor of the Smithville First National Bank. And they had letters of gold upon the window, saying, Smithville Board of Trade. And they expected Maggie to have writer's cramp answering the letters of inquiry.

And Maggie had nothing to do but to chew her gum and powder her nose and make dates over the telephone for the movies. For none of the thousands of passengers who rode through Smithville on the two railroads cared an Hoot whether Smithville grew or not.

Now about this time I visited Smithville, and they desired me to deliver an Address. And I said unto them,

It doth pay to advertise provided thou hast the Goods. But I do not watch Smithville grow. This is the evil and adulterous generation that doth seek for a Sign, and the only Sign that shall be given it is the Sign of the prophet Jonah, preaching and saying, If indeed ye desire that Smithville shall grow, then do something to make people want to come hither. Improve your schools. Pave your streets. Paint up your houses and clean up your vacant lots. Destroy the weeds that grow everywhere, and plant flowers or green grass. Wherefore do ye spend money for that which is not bread and your labor for an Electric Sign that is Nothing to Write Home About. Ye do worship an Electric Sign, behold it is left unto you desolate. You have proclaimed with great boasting the glories of your town, and have never done a Blooming Thing to make any one want to live in your town.

And a few weeks thereafter they sent me a marked copy of their Local Paper. And they were having a Clean Up and Paint Up Week. And they were discussing the Paving of the Streets. And they were redecorating the House of God, and adding an hundred shekels to the stipend of the Minister, and their School Committee was considering how to improve the School. And I sighed when I thought of Maggie; for if this thing keepeth on, Maggie may have to get busy. For Smithville is really beginning to grow.

Providence

THE skies know nothing of our sorrows. Earth,
Who gave us form and breath, alone can feel
The anguish of the years that hold us fast;
Our sighs reach not unto the peaceful blue:
Thus do our sore hearts cry, when loved ones pass
And leave us overborne by loneliness.

The skies know nothing of our woes! And yet—
How can we tell the limits of His care?
May it not be that skies are bright and blue
To ease our burdened hearts? It may be God,
In tenderness, would keep one zone of life
Untouched by sorrow's bitterness—for us.

As high as heaven is above our eyes,
So high His thoughts above our fondest dreams!

THOMAS CURTIS CLARK.

The Competitive System and the Mind of Jesus

By Harry F. Ward

A DISTINCTION must be made between the competitive principle and the competitive system. A good many people who have found this a tolerable world and dislike the discomfort of criticizing or interfering with things as they are, imagine they have justified the competitive system when all they have done is to establish the ethical validity of the competitive principle. To these people the competitive system is a bloodless rivalry, a peaceful friendly contest in which the best man or the best team wins, the losers cheer the winners with hearty good will, and the community is benefited by the accelerated efforts of all. This is the competitive principle working at its best, as it does mostly work in professional circles whose code is one of service, not of gain. But this is not the competitive system as it works in our economic arrangements. It is not what is meant by the phrase beloved by socialist soap-boxers; by the competitive system they mean our economic organization.

"That, too," says my scientific friend, "is only another abstract generalization, just like the vague competition whose benefits are lauded by those who think they are thereby justifying the present order. There is no such generality as a competitive system. Examine our economic life and you find everywhere and at the same time the two principles working, competition and cooperation. They are not mutually exclusive." This is obviously the fact; but nevertheless we are living under a competitive system. The two principles—cooperation and competition—are never in balance in the economic life; at any given period one or the other prevails, and by that dominance the prevailing mode of economic organization of any period must be described as either competitive or cooperative.

THE LAW OF TRADE

At present our economic life is organized on the basis of competition, it is carried forward in its separate parts as a competitive struggle. When this period of our economic history began, it was inscribed over its portals that competition was the law of trade, and more than this, that competition was the law of life. The law thus recognized as the regulative principle of the modern economic world has never been abrogated, though it has been seriously limited by the encroachment of the cooperative principle, under the pressure of both the lust for profits and social necessity. But whatever cooperation exists as yet is almost entirely subordinated to the main principle of competition. Aside from the cooperative societies, it is mostly combinations of individuals or groups to enable them more successfully to compete for gain against other groups, and even the cooperative societies, living in a competitive world, find themselves perforce in the same situation. They, too, become a competing force, not simply for economic efficiency but for gain. It is therefore correct to say that we are operat-

ing a competitive system, that our pursuit of the means of life, of profit and power—as individuals, as organized economic groups and as nations—is carried on as a competitive struggle.

That both the facts and the meaning of this competitive struggle should be hidden from the minds of so many people in the United States is an instance of the vitality of the idea, an example of the power of a concept to perpetuate itself after the conditions that created it have changed. An unreal concept of competition is held by so many of our people because in the early days of this country the competitive system was largely the kind of thing that now fills their minds. As long as free land awaited enterprise and the means of life and culture were open to and sufficient for all there was practically free competition between individuals, with but few serious casualties. In a situation where a sparse population of different stocks was living with vast unappropriated natural resources within its reach, the competitive system was in general the only practical way of getting the work of the community done and its life advanced. When the natural resources are appropriated, and the means of life controlled, the competitive principle in the economic world takes on a very different form. That this totally different world should still be interpreted in terms of a past economic period, is mainly because the pioneer spirit still haunts the field of its victories, and feeling its presence, men are loath to admit that the pioneer age has gone forever.

COMPETITION AS IT ACTUALLY IS

Before ethical judgment can fairly be passed upon the competitive system, it must be analyzed on the basis of fact as it now exists. It must be weighed concretely—not as a rhetorical phrase or a philosophic abstraction—and its social consequences estimated. A mere glance at the main features will suffice to reveal a situation of grave ethical challenge.

For instance, the boasted beneficence of the competitive system fades into the region of mist when in a time of unemployment like the past winter it was seen close-up as a struggle for bread among the wage-workers. In a similar period of economic depression, I have known men anxious for a day's work to stand in line before daylight in the zero temperature of a winter morning in the Chicago stockyards. I have known them to rip the coats off each others' backs in the struggle to get to the little gate where the "straw boss" was picking out the few men who would that day get a chance to earn bread for their children. Those who cannot now go to the gate of some industrial plant to see what the competitive struggle for bread does to men, should read Whiting Williams and learn how he felt time and time again as he faced the labor boss at the gate of some steel mill, hoping that he and not his neighbor in the crowd would be picked for the job, note

how the fear of hunger began to enter his bones, and then remember that his wife and children were well provided for in a comfortable home. Such competition is not like a game of checkers or even football, it is like the rush for the boat on a suddenly sinking ship.

I heard a labor leader trying to make an audience of well-to-do church people understand what the competitive system meant to the wage worker. He said, "You make us fight the boss even when he is a decent fellow and we don't want to; but he has got to look out for his profits and we have got to look out for our wages, for it means our children's lives, and so here we are fighting each other when neither of us really wants to. That is bad enough, but that isn't the worst you do to us. Oftentimes there aren't enough jobs to go around, and you could make enough if you wanted to; but when there aren't enough jobs to go around, sometimes, if I am going to feed my children, I've got to take the bread out of the mouths of some other working man's children. That's the worst thing you do to us. You make us fight each other."

THE BITTER FACT

The bitter fact is that the age of science and machinery which might have brought security in the means of existence to all the people of the earth, has not brought it to even the people in the most advanced industrial nations. On the contrary, it has turned what was in simpler days a struggle against nature which men were winning by gradual cooperation into a still more bitter struggle for bread between themselves. Mass production with the tools of production out of the control of the workers, with a labor market supposedly under the law of supply and demand, means continually recurrent cycles of unemployment for most of the workers and a constant fringe of unemployment in every industry. For millions of producers it makes bread-getting—the primary interest of existence in this world—at best a gamble, at worst a war. It throws the workers into constant competition not for efficiency in production but for jobs and a livelihood.

This struggle now becomes international in its scope. What it has done to the wage-workers of this country since their fellows in Europe were drawn hither by the better lot that was possible in a land of undeveloped resources, is written first of all in the columns of figures that tell how standards of living, real wages and the wage workers' share of the national product have been constantly falling since 1890 and is written still deeper in the homes and children of the working class. What the workers of the orient will do to those of the western world if life must continue as a competitive struggle is a fearful and ominous cloud upon the horizon. To carry on the process of production as a struggle for bread is even more deadly to the spirits of men than to their bodies for if they must hunger and starve, it ought to be possible for them to realize their capacity to do it gloriously, in a fellowship of suffering.

When we pass from the enterprise of production to that of the exchange of goods, the workings of the competitive system are sufficiently well known. Competition has always animated and dominated trade; by it both producer and consumer are supposed to be advantaged.

As the economic life becomes more complicated, however, among those engaged in the warfare of trade the casualty list mounts higher and the mortality increases. The small business man has little more security than the wage worker. His enterprise is a desperate gamble in which his chances of winning grow increasingly smaller. He is, however, slightly more fortunate than the industrial wage worker, for the development of merchandizing into combinations of chain stores still offers him a job with a larger measure of security than comes to the man in the steel mill or the coal mine. Competition in trade increasingly tends to become competition between highly organized concerns carrying on a tremendous business over wide areas. This lessens somewhat the well-known economic waste in the excessive duplication of middle-men but it still leaves us too many milk wagons and too many grocery stores on the same street, and increases rather than reduces the waste of advertising. Yet the very fact that in this field we are on the way to a new order emphasizes the truth that the necessary social function of the exchange of goods and services is carried forward in this modern world either as the anarchy of those who have not yet acquired sufficient intelligence to develop an orderly government for their economic life, or as the organized warfare of groups whose members prefer the chances and the risks of predatory plunder to the reward that comes to those men of good will whose life is an organized service to the community.

BUYER AND SELLER

Into the function of exchange, however, the present mode of economic organization has carried the principle of competition still deeper. The buyer and seller now face each other in a different form of contest than that which makes bargaining in the orient a harmless struggle of wit and endurance for the participants, and a diversion for the bystanders. The economic development of the western world has made the bargain oftentimes a fight between buyer and seller, a war between consumer and producer, the one trying to charge what the market will bear, the other oftentimes really fighting for life itself, until all the passions of war are developed. This winter in the liquidation of wartime markets, merchants have been struggling to avoid loss and some to escape ruin, while the buyers have been withholding their purchasing power. Idealists with a fixed income find themselves glad at a reduction in price because of what it means to their children though they know it means loss and suffering to traders and wage-workers. The farmer is now fighting the city whose markets and middlemen have long been fighting him, threatening he will raise what he wants to eat and let us take care of ourselves. Thus has the competitive principle developed into economic warfare, dividing the various members of our economic body against themselves, breeding suspicion and hate until the morale of production is shattered—nor can it be restored by exhortation; without coordination our economic organism cannot adequately function, still less when it is torn to pieces by internecine fighting.

The fundamental reason for this situation lies in the nature of our competitive system; it is a competition for

bread and for trade instead of a competition in service because it is a competition for profit and for power. It has finally brought consumers and producers face to face with each other, not to exchange services and goods for mutual benefit but to secure profit, to derive some net gain from the transaction, to secure some advantage whose equivalent has not been given. It is the competition of the trader, not of the producer that has dominated us. We are operating under his rule to make all that can be made regardless of value given. It is his spirit that has finally dominated exchange and then production until they have both become subordinate to organized finance, pawns in the deadly struggle between competing groups of financiers, fighting for the power that comes from the control of economic processes that has finally developed economic imperialism—that struggle of competing nations for the control of the undeveloped natural resources of the earth which necessitates armaments and breeds wars.

STRUGGLE OF INDIVIDUALS AND SYSTEMS

This is the competitive system as it actually operates. It runs all the way from a struggle for bread between individuals to a fight for profit and power between organized groups, between capital and labor, producer and consumer, between warring groups within the world of both capital and labor and between wage workers and financiers of different nations. It is in part an anarchic gamble due to ignorance and in part an organized warfare for plunder due to greed. Is this the last word in economic efficiency? To believe that science will finally leave mankind gambling not with nature but with itself for the means of subsistence, is an insult to human intelligence. To believe that religion will finally leave the human race, with all its capacity for fellowship, fighting between itself to secure the means of culture for children is to desecrate the human spirit. To leave the competitive principle at the center of our economic organization, to make the function of getting and apportioning the necessities of life a competitive struggle in a civilization which is increasingly urban and industrial, is to perpetuate the law of the jungle in a worse form than the jungle ever knew—for the lion kills only to eat and does not decimate the weaker species, while the appetite of humanity for the power that profit brings is insatiable, and the suffering entailed by it is cumulative and endless.

When such a system is brought for judgment under the principles that Jesus taught should govern life and conduct, but one verdict can be rendered. The competitive system may be justified by the ethics of Caesar, Napoleon, Nietzsche, but not by the ethics of Jesus. This teaching has been grossly obscured and strangely distorted by the influence upon theology of competitive individualism in economic life. The doctrine of the survival of the fittest, and the devil take the hindmost has not lacked a counterpart in the world of religion. The enlarged possessive instinct developed by a competitive economic system has even reached out and made the hereafter a field of personal exploitation—"Oh, that will be glory for me!" But not all the lurid emotionalism and dark obscurantism of a possessive religion can obscure the fact that the central

principle of Jesus' teaching concerning conduct is the law of neighbor-love and service, that his concept of God necessitates a life of brotherhood, that his ideal of society is a fraternal community in which God dwells. From such teaching there develops a cooperative, not a competitive world. Under its influence, men cease striving against each other for bread, culture and power and instead ask and discover how they may share these things. How many times have those who have heard the words of Jesus sought to organize a cooperative economic life only to be defeated by a world which had organized itself as a struggle for power and so would not let them get their bread in brotherhood?

CONDEMNED BY JESUS

The competitive system stands condemned by the ethics of Jesus not because there is no good will under it, not because it does not give room for any cooperation—there is sufficient of both to guarantee the natural capacity of humanity to work out the teaching of Jesus—but because of the place it gives the competitive principle, because it leaves the business of bread getting a struggle for existence and then enlarges economic activity into a conflict for power; whereas the application of the principles of Jesus would develop it into a cooperative undertaking for the advancement of the common life. The competitive system says: "the strong shall rule"; Jesus says: "the strong must serve." The competitive system says: "there is not enough bread to go around and only a little cake—let's fight for it." Jesus—and here the historic teaching of Christian ethics is a consistent, unwavering line—says: "none has a right to cake until all have bread and as long as any lack bread, it must be shared." This is the old, old ethics of family life kept alive by Hebrew prophets and law against all the pressure of ancient predatory imperialism; it is the only code that will finally unite mankind in one great family.

If humanity continues to organize its economic life as a competitive undertaking, the struggle of the nations to possess the economic resources of the earth will finally destroy civilization. If, however, the nations will accept the teaching of Jesus, they will consider the earth as the common heritage of the one family of mankind, will seek to coordinate their economic activities so as to derive from them nourishment for the bodies, minds and spirits of all the people, and will be welded together in the undertaking.

SURVIVAL OF THE FITTEST

The application of the ethics of Jesus to economic organization would reverse the order in which the principles of cooperation and competition now stand and would change the sphere of their operation. It would encourage competition in service instead of competition for gain and so would develop the spiritual society in place of the acquisitive society. The competitive system subordinates the cooperative principle to the struggle for gain and so hinders its development; the ethics of Jesus would use the competitive principle as a means to strengthen cooperative service for the advancement of the common life, it would develop a rivalry in well-doing, beneficial to all.

But such a way of life is not practical, we are told by the successful men of the competitive struggle, who largely control our churches. The survival of the fittest is nature's way of securing efficiency. Has not American Protestantism recorded the famous analogy of a certain rich young man, between the process of producing American Beauty roses by pinching off buds and the process of producing captains of industry and finance. But the rosarians know that there are better roses than American Beauties, and they can be grown out doors for the millions instead of in the greenhouse for the millionaire, without the price that is now paid for the inferior variety; to say nothing of the quality of a religion that values rosebuds and human lives on the same plane. The argument that the struggle for power promotes efficiency is peculiarly seductive to strong men in pulpit or pew, but when they hear it, they had better remember one of the temptations that Jesus resisted, before it was clear that he came not to be ministered unto but to minister. They should know, also, that here as usual Satan is deluding the strong with a lie.

WHAT SOCIAL SCIENCE REVEALS

That the survival of the fittest is not the law of development in nature, that the fight for power is still less the law of development in human society, is made clear by recent works of social scientists. That the competitive system has not produced a management of industry that is efficient

even in profit making, that from the standpoint of social possibility and social need the management of great financial organizations operating on a competitive basis is still more wasteful than the waste of anarchic individual competition in the period when social needs were fewer and resources greater is being made clear by the studies of industrial engineers. These scientists are demonstrating that the only way in which society can sustain itself, let alone get the means for the development of its mind and spirit is to coordinate harmoniously and intelligently all the parts and functions of its economic process toward the common end of social wellbeing.

Thus does science support the message of Jesus that if mankind would organize its life as a brotherhood it would get "these things" in abundance and also find God and life everlasting. In this undertaking Jesus also guaranteed some persecutions, and there are undoubtedly some waiting for those engineers and economists who seek to provide mankind with the knowledge, and for those preachers who seek to generate the good will, necessary for the cooperative organization of its economic life. But the scientists and the preachers had better join hands and stand to their duty with courage, and that quickly, for the clouds of doom hang heavy on the horizon. The signs of the times all indicate that the Carpenter was right and the captains and kings were wrong, that, insofar as the economic means of existence and development is concerned, cooperation is the law of life and competition is the law of death.

George A. Gordon

Fifth Article in Series on "Some Living Masters of the Pulpit"

By Joseph Fort Newton

IT IS with Dr. Gordon as a master of the pulpit that I am here concerned, and as one of a host of students who used to throng the galleries of the Old South church, I confess that it is not easy for me to write about him calmly. Under God I owe more to that gracious and wise preacher than to any living man, and but for his influence upon me—alike by the nobility of his character, the integrity of his intellect, and the richness of his insight—at a time when nothing was certain but uncertainty, I should not be in the pulpit today. God be thanked for the leadership of authentic and winsome teachers of faith in the critical, formative years of youth—next to good mothers they are the best gifts of God! It was a joy, as well as an honor, to stand in the pulpit of Old South church and bear such testimony, both for myself and on behalf of a vast company of young men whom his ministry had blessed, on the evening before I set sail to take up my labors at the City Temple.

Others have written of Dr. Gordon as a theologian, ranking him in the dynasty of Edwards and Bushnell, as the third truly great constructive theologian that America has known. With this estimate I am in full agreement, and

with the further verdict that in the scope and quality of his labor as a Christian thinker, no less than in the originality and fruitfulness of his total accomplishment—bringing to the service of faith not only exact thinking and ample learning, but a high and tender humanity, an ennobling imagination, and the transfiguring insight of a poet—he out-tops his peers and stands alone. The House of Doctrine, needed for the comfort and habitation of the intellect, and as a shelter for the holy things of faith, is a temple ever "building and built upon." As between the easy-going agnosticism, so widespread in the modern world—often only a labor-saving device to escape the toil of high thinking—and the artificial "block universe" of the old dogmatic theology, Dr. Gordon has been a wise master-builder in an era of theological break-up, building once more a House of Faith in the midst of the years.

A REBUKE TO SUPERFICIALITY

It has been the fashion of late years to make light of theology—forgetting that it is not theology that is wrong, but wrong theology that needs to be reinterpreted—and to all such glib and superficial judgments the ministry of Dr.

Gordon has been a standing rebuke. Like Plato, "the father of theology," he holds that "an unexamined life is unlivable," and that religion must be not simply a life of the spirit—much less a series of chance thoughts and vagrant insights—but an order of ideas, controlling the issues of the heart through the authority of its teaching over the mind. Else it will be an empty emotion or a mere superstition. Hence his task and his toil, pursued with single hearted devotion, making his labor a fulfilment of his own description of the older New England divines, "the teacher of the people, the former of their minds in Christian belief, the thinker who covered their existence with the power of a consistent thought of the universe." At once critical and creative, his study of the old New England theology is a piece of analytic and synthetic criticism which it would be difficult to match in the entire literature of theology, showing how life acts upon abstractions as fresh air acts upon mummies—how they crumble to dust and blow away. But in its place he has helped to erect upon surer foundations a more spacious Home of the Soul, and we behold "the sweet heavens built in unity and dominion and power, and under them the obedient, awestruck, and yet hopeful world of men." Nor must we forget that Dr. Gordon, like the apostolic succession of great thinkers in which he stands, has toiled not as a technical theologian, but as a preacher in the active service of the church, living not in the half lights of a few arid and well-domesticated abstractions, but in the vision of truth as it stands in the service of our piteous, passionate, and pathetic human life.

TYPES OF PREACHERS

No one questions that Dr. Gordon is a great preacher, but we learn very little from that fact, because great preachers are of many kinds; chiefly of two kinds, as he himself once pointed out in an exquisite tribute to Dr. Munger. There is the type represented in America by Beecher and Brooks, and in England by Parker and Spurgeon—"the fiery orator, the master of assemblies, the cyclonic commander of the assent and homage of the multitude." Such a preacher is properly placed in a great center of population, where he may make his audience by a process of gradual selection from among the mass of those to whom his individual quality appears; but it is delusion fatal to the ministry to imagine that there is no other type of great preacher. There is the type represented by Bushnell and Munger, by Martineau and Tipple—who preached such sermons as Emerson might have preached had he remained in the pulpit, and whom Ruskin called "the greatest master of pulpit prose." This preacher is no striking orator. He can never be popular except with a few select minds. He prevails mightily, but it is by the depth and vitality of his ideas, by the intensity and clarity of his vision of God, and by the form and beauty which he presses into the service of his vocation. He is the scholar, the thinker, the seer, and his power lies wholly in his message and in his high concern to utter it. He influences men deeply, especially young men who are caught up into the radiance of his vision, and he remains a fertilizing power long after he passes away. No one will deny that Bushnell is more than a peer of Beecher or Parker; at least our admiration for

the orator must not blind us to the right of Munger and Martineau to an equal honor in the ministry.

BOTH PROPHET AND MAN OF LETTERS

More nearly than any man in our generation—more nearly than any preacher I can recall—Dr. Gordon has united these two types of preaching; the thinker and the orator, the scholar and the artist; the prophet and the man of letters; the theologian whose sermons are lyrics and whose theology is an epic. If he is not widely known as an orator, it is because his devotion to the high task has kept him too much from the great assemblies of the church, and he has not been at the beck and call of patriotic, social, and academic fraternities with the result that there is no body of secular oratory by him as there was in the case of Beecher. But at his best, in his great hours of vision and conquest—especially when he drops manuscript and lets himself go—Dr. Gordon is an orator of incomparable power, of unique and compelling charm, who can make smiles and tears alternate as swiftly as Beecher did; whose touch is light enough for the after-dinner speech, with its potpourri of wit and story, yet commanding and weighty enough on occasion to shape the policies of church and state. Those who have not heard him when he is deeply stirred, and dealing with a great theme before an expectant throng, do not know him at his highest and best. The sweep and grasp and grandeur of his thought, aglow with virility, sympathy, and abounding hope, and shot through with the color, fire and beauty of a poet, is a thing of splendor. Master of a picturesque, variegated and brilliant homiletic, his eloquence blooms into literature, and if poetry is of his essence, "the prophet-warrior in him exorcises the table-serving priest."

DEMOCRATIC OLD SOUTH

Surely no one can ever forget a service in Old South church, where all classes of people mingle in an air of democratic fellowship. There the Back Bay matron worships with the simply-dressed school teacher, and the railroad president and the brakeman on his line are equally at home. Boston is a hive of student life, proof of which is seen in the rows of eager, intelligent faces in the galleries. The preacher arrests attention by his stalwart frame, his massive head, his shaggy brows, his piercing eyes, and by the simple dignity of his manner. Tall, broad-shouldered, finely formed, one can well believe that he did good work in the iron-foundry when he came, "a lad of pairs," from Aberdeenshire to make his future in America. The face and figure are worthy of the brush of a great painter of men. Rugged yet gentle, it is a face that one can study for a long time, reading in it the story of his struggle upward, his fearless facing of the issues of thought, and his fight for a larger faith; and there are lines where smiles fall asleep when they are weary. For all his learning, he is a man of the people, and as he prays one feels that he not only knows people, but loves them. The prayer is neither hortatory nor declamatory, but brooding, tender and far-ranging in its sympathy, mindful alike of the joys and sorrows of home and of the burdens of the man of state. He talks with a God whose love is

equal to his power, and there are phrases that haunt the heart for years, as when he seeks "the consolation of moral self-respect," or death is described as "the last, ineffable, homeward sigh of the soul."

A MAN OF WIDE SYMPATHIES

When the sermon begins the mood of the preacher alters—disciplined thought takes the place of worshipful passivity, and the truth of the day is seen against a long background of philosophy and a far horizon of faith. His gestures are vigorous rather than graceful, as befits the forthright sinewiness of his thought, and if certain mannerisms are disconcerting at first, they are atoned for by a Scotch burr which still clings to his accent. The symmetry of the sermon is a feat of homiletic genius, and as its great power gathers and grows one feels that the secret of the preacher is that he has what Wordsworth called "the first great gift, the vital soul." Positive without being dogmatic, he has no "art of subtle phrases that touch the edge of assertion and yet stops short of it." What loftiness and range of thought, expounding the sublimity and tenderness of Christian faith; what gorgeous coloring of imagination, rich and vivid in its tints; what analyses of character, done with the stroke of the etcher; what wealth of allusion to literature, science, philosophy, the poets with whom he lives and the eager, troubled, aspiring life of man. Here is a man whose interest ranges from Aristotle to the records of champion athletes, equally at home in St. Augustine and Alice in Wonderland, to whom nothing human is alien or without meaning. There are scenes from nature in many moods, gusts of elemental feeling, and epithets Carlylean in their withering blast. Sunlight alternates with shadow, and the swift, terse summing up of an individual character or an historical epoch—surpassing Fairbairn in vividness—is followed by lines from Robert Burns so apt that they seem to have been written for the day. But he knows just how far he can lead us at the moment—how much strain feeling and attention can stand without fatigue—and before we are aware of it some flash of bright humor, never far away, has relieved the tension, before he takes us with him to the triumphant conclusion. Often we have a glimpse of his early days and then one hears a note of sweetness, melting pathos, as of one who knows the beauty and sorrow of life and the sadness of its long farewells:

I remember well the last walk that I took in my native land before I sailed for the Western world more than forty years ago. It was on one of the longest and brightest days in June. I had said good-bye to dear friends and my solitary path for ten miles lay through peaceful and fruitful farms and over the ridge of a mountain whose shapely summit had looked down upon the coming and going of immemorial generations of men. Then followed a long stretch of moor, barren, dismal, whose heather would in three months bloom again and fade like the hopes in the hearts of poor human beings. As I struck the moor, the sun was setting. The lonely path lay in the great transfiguring radiance. It became a path of beauty and infinite tender suggestion; a heavenly meaning seemed to beat in the boundless glow; a sense of companionship, not understood then, settled in the heart, delight took the place of loneliness, and the journey that thus lay in the path of the setting sun I could not wish to end.

More than forty years have come and gone since then. Farewells have been spoken to many friends for the last time on

earth. The journey has been through much of the beauty of the world, and still the way has been over hill and moor, crag and torrent. The pilgrimage has often seemed a type of the lonely and sorrowful migration of men from the shadows of morning to the gloom of the evening. The happiest experiences have not deafened me to the still sad music of humanity; the evanescence of all things earthly has been a constant refrain in my spirit. Despair and utter heart-break would long ago have undone my days if nothing heavenly had been found to glorify and comfort and protect the precious burden of human love.

"The light that never was on sea or land" enfolds the way of every pilgrim. He is traveling in the glow that falls upon time from the Eternal; his path is in the transfiguring presence of the Infinite Love. . . .

Who would stop, or fear to advance,
Though home or shelter he had none,
With such a sky to lead him on?

The first volume of sermons by Dr. Gordon—as distinguished from his essays and lectures—was published in 1906, and its appearance was both a religious and a literary event. It is entitled "Through Man to God," and deals not with the passing moods and modes of thought, but with the fundamental issues of faith. What is final? What is sovereign? Who is God? How shall we appear before God? Is the character of the Eternal accessible to Man? And if so, how? Along what path shall we approach that character? No serious-minded man can read these discourses without being enlarged and enriched by them, and to have listened to them must have been one of the great inspirations of a life-time. In stateliness of thought, in scope and clarity of insight, in nobility of sentiment, in strength and beauty of diction, they match the greatest sermons in Christian history. The technique of the preacher is forgotten in the majesty of his thought, all is so spontaneous, so natural, so free. The short sentence prevails, but the poetic imagery of the style is in the fiber, not in the dress of the thought. It is a vision of God through humanity at its highest, and if it is humanity that interprets God, only God can adequately interpret humanity. The universe is seen in its vastness as unveiled by science, but despite its seeming moral contradictions, it is the native country of the human spirit, for God is in it and love is its final law. The preacher lives with great men, great epochs, great events; the old philosophers are his fellows, the prophets and the classic poets, and one learns that it is the great truths that are the home-speaking truths. What is the great meaning of it all? is the ever-recurring thought refrain of a volume the cumulative impression of which is simply overwhelming. The last sermon, "God All in All," is a theodicy exalting, subduing, satisfying—a sermon more majestic, more fundamentally true and beautiful it is difficult to imagine.

THEOLOGY OF FATHERHOOD

With the theology of Dr. Gordon I have not to do, except to say that his chief service has been the transformation of our thought of God from the partialism of a sovereign to the universal saving grace of a Father; and he is one of the few men who has had the courage to follow that vision through to its inevitable conclusion. My purpose here is not with his theology, but with the art and genius

with which he has preached a faith not won without struggle—as we learn from a bit of revealing autobiography in the second of his lectures on the "Ultimate Conception of Faith." It is thought by some that Dr. Gordon preaches philosophy more than theology, and theology more than religion, but that is to err; though his published works might leave such an impression. But in the ordinary course of his ministry it is not so. Life is above philosophy, and he touches its practical problems with the same insight and power with which he expounds the faith by which it is lighted and led, preaching righteousness so full of ideal splendor as to over-awe and win the heart, and so instinct with love as to stir the sluggish will. On public questions he can withhold his thunder-bolts, but if he speaks the spade is called a spade, as Plutarch said of one of his characters. He follows no fads, and is duped by no delusions, nor does he have any patience with clap-trap:

The cry for a revival of religion is natural; but the religion to be revived is not the right kind. . . . For this end professional revivalism with its organizations, its staff of reporters who make the figures suit the hopes of good men, the system of advertisements, the exclusion or suppression of all sound critical comment, the appeals to emotion and the use of means that have no visible connection with grace, is utterly inadequate. The world awaits the vision, the passion, the simplicity, and the stern truthfulness of the Hebrew prophet; it awaits the imperial breadth and moral energy of the Christian Apostle of the nations. . . . I have spoken of the few elect souls, men and women, in our churches who are worthy to stand among the best of the Christian ages. What about the mass of church people? Are they not as fond of the polluted book, the play with its appeal to sensual passion, as their pagan neighbors? . . . Do they not know every avenue of exclusiveness and pride, every black art of gossip, every twist and turn of the ropes of inhumanity, and do they not attend church and look for the coming of the kingdom of God? What kind of a revival will meet this case? Hysteria will not do, nor the devoutness of Lent, nor a turn at psychic healing, whether as patient or patron. What is demanded here is the axe laid at the root of the tree; the new heaven and the new earth, wherein dwelleth righteousness; the renunciation of the devil and all his works, and the profound and sincere appeal to the Eternal God.

PRODIGAL BROTHERLINESS

There speaks a man who is as prodigal in his brotherliness as he is pungent in his rebuke of sin, sham, and unreality; a man to know whom is a religion. If there is such a thing as Christian envy, not evil but honorable—a kind of joyous jealousy in the presence of great work greatly done—the ministry of Dr. Gordon, alike by its completeness, its consistent devotion to an "august opportunity," and its fruitfulness in practical service, would excite such an emotion. One cannot overestimate the worth, both in achievement and example, of his years of high, incessant work, full of the peace of great thoughts and the chastening force of pure motives, undisturbed by vulgar popularity. Lovable as a friend, wise as an adviser, inspiring as a teacher, beloved as a shepherd of souls, the nearer one comes to him the more just and stainless he seems to be. No great preacher has ever been more responsive to the gallant and chivalrous love of his younger brethren, all of whom will join me in applying to him these words of his own, written of one whom he loved and admired:

Above all else for this high grace, we, his brethren in the min-

istry, revere and love him. Under his influence we feel upon our hearts the peace of God, and we do not grudge him his great gifts, his distinguished success or his place in the reverent esteem of thousands. He has blessed us with the sense of the grace that comes only from our Lord Jesus Christ, the love that issues from God the Father, and the friendship that stands in the communion of the Holy Spirit. Long may his witness continue. Long may he live in his hospitable home, among his books and his friends, with his fruitful pen busy in the service of the kingdom of heaven. In his day may there be no failing light, and when the inevitable evening comes may its soft farewell fires be lost in the glorious peace of the eternal morning.

VERSE

Going to School to God

I LIKE to go to school to God!
I hear such strange, revealing things;
He talks to me where rivers run
And where a skylark soars and sings.

He teaches me His love and care
Through every tree and blade of grass
Here on the hill where I may sit
And listen while the wild winds pass.

He writes with glaciers on the rocks
And with the stars that blaze on high;
With fossil shells and ferns that fall
And leave their imprint as they die.

His books are beds of slate and coal;
His manuscripts sequoia trees;
While earthquakes punctuate the tale
And turn the pages of the seas.

His blackboard is a canyon wall
Whereon He writes of ages past,
In even lines the strata tell
Of things that shall forever last.

He writes with rivers and they carve
The crevices He leaves, to tell
The story of His living love
In temple, tower and pinnacle.

I like to go to school to God
Because it always seems to me
He talks in every breeze that blows;
Through every bud, and bird and bee.

WILLIAM L. STIDGER.

Resurrection

DREAMING, within a forest deep,
I saw great Death himself, asleep,
And raised my sword to slay,
When lo, arising from the sod,
Even as a thousand suns of day,
I saw, not Death, but God!

CHARLES G. BLANDEN.

Kropotkin: A Modern Abou Ben Adhem

By William E. Gilroy

NEWS from Russia has long been surrounded with uncertainty, but there appears to be full confirmation of the report of the death, in Moscow, early in the year, of Prince Peter Kropotkin. After nearly sixty years of exile from his beloved Russia, against the remonstrance of his friends, when Kerensky offered repatriation to revolutionary exiles, he had hastened from his quiet home in England, a man already in his eighties, to spend his last years in assisting the Russian people in the task of reconstruction. The emergence to power of Lenin and Trotsky left little place in Russia for passionate lovers of liberty, like Kropotkin, and it was rumored that his old age, and prestige in the revolutionary world, did not save him from imprisonment and suffering. In any event he was stricken with a long illness, which has proved fatal.

For many years I have been deeply interested in the life and writings of Prince Kropotkin. I never met him, but through the kindness of a mutual friend I have seen many private letters from him, and if I had not already been drawn to him by the charming story in his own "Memoirs," and by many beautiful things in his other writings, these letters would have won my admiration, and would have established in relation to him a bond of fellowship. Never have I read letters more beautiful, both in matter and expression, breathing the pure spirit of love of truth and of love of humanity, and closing always with the simple, unaffected salutation, "With brotherly love, Peter," or "With brotherly love, P. Kropotkin."

AN APOSTLE OF BROTHERLY LOVE

In that salutation, I am convinced, one finds the clue to the character, outlook and activity of the eminent revolutionist and man of science. He was an apostle of brotherly love. And if love be the supreme thing in God and man, there is profound truth in the assertion of the friend to whom these letters were addressed that Kropotkin was a rare religious genius. To him, indeed, it was not given to pronounce the shibboleths of religion, nor even to believe in the God of church, creed and theology. Brought up in an atmosphere where all three were associated with baseness, ignorance and tyranny, he spurned their God. He did not even, like Tolstoi, come to associate the name of God with the things of freedom. In his "Ideals and Realities of Russian Literature," he wrote of Tolstoi with great sympathy and power of comprehension. He undoubtedly understood the nobility of ideal and character that men of goodwill associate with Christian symbols. But a striking element in Kropotkin is the uniqueness with which he held entirely aloof from metaphysics and speculation. His creed was that of a scientist, but he was as unique for what he found in science, as for what he failed to find in metaphysics and religious speculation. In an age in which science was making much of "the struggle for existence," and "the survival of the fittest," and in which men were

building in science new defences of tyranny and of the crushing of the weak by the strong, Kropotkin rendered a profound service for idealism by showing that it was only through mutual aid, through the various forms of life co-operating and helping one another, that life had survived at all. In his book, "Mutual Aid: A Factor of Evolution," he marshalled the facts through all the stages of life, from the lowest to the highest, and showed that the deepest and greatest law of life and progress was not that of struggle, but of mutual assistance. In its highest aspect in human life what Kropotkin called "mutual aid" corresponded very closely to "brotherhood," or to the "brotherly love," in the salutation with which he closed his letters. While he never found a metaphysical God, as a scientist he found a creed of the highest optimism, and discovered in the facts of life and the constitution of the universe a sufficient basis for the noblest ideals. Thus, from youth to old age, in a character of great beauty, ingenuousness and sincerity, with rare persistency and consistency, he personified, possibly beyond all other men, Leigh Hunt's Abou Ben Adhem; and, though his name was not in the list of those who loved the Lord, in word and deed he wrote himself down
". . . as one who loves his fellowmen."

HATRED OF TYRANNY

There is sad irony in the circumstance that characterizes a Russian like Pobiedonostseff, late procurator of the Russian church, as a "Christian," while for a Russian like Kropotkin there can be found only the term "atheist." The fact is that, having done its best to label God current Christianity has established some sad anomalies in the labelling of men. If we come back to simple, elemental realities, and actually believe that God is love and that "He that dwelleth in love dwelleth in God," we shall be prepared for some fundamental readjustments in our judgments of character and service. We shall find a wealth of godliness in unexpected places. But I pass over these anomalous things to trace the origin and nature of Kropotkin's idealism.

It is not an easy task. Perhaps there is an unaccountable element in every man of genius. In his "Memoirs of a Revolutionist," Kropotkin has himself described with beautiful simplicity and clearness the circumstances of his early life, and his entrance into the revolutionary world. But this ingenuous narrative can hardly be said to account for the necessary causes underlying the springs of action. What is it that leads a man of ancient and aristocratic lineage, a man of princely rank and great worldly prospects, to renounce the conditions and privileges which his forbears have accepted without question, and which others similarly born fight to the last to maintain? Can there be any such explanation except that there is a divinity in man which in the darkest times and situations strangely asserts its presence and its power? Kropotkin's father was a typical aristocrat and landowner, one of the best, it is true, but

never questioning his position and privileges, and capable of the relentlessness and cruelty common to his class and situation. His mother, who died when he was still a child, seemed to have left a deep impression upon Kropotkin. Pleasure-loving but gracious, she was beloved by the peasants, and Kropotkin tells how a peasant woman, meeting himself and his brother in the fields, would ask, "Will you be as good as your mother was? She took compassion on us." In the memory, rather than the influence, of his mother is the germ of his character and career. But the fact is that we see in Kropotkin the reaction of a curiously uncorrupted nature in a harsh and brutal environment. In the loss of the mother's love, Kropotkin says, he found among the serf servants "that atmosphere of love which children must have around them," and both he and his brother Alexander returned that love with full measure.

Two scenes, both typical of injustice and oppression, are indelibly impressed upon the child's mind. One is the flogging of a servant for some trivial offence. The servant, Makar, has returned from the police station, after receiving a hundred lashes with the birch rod. The children cannot eat their dinner. Makar enters with a pale, distorted face.

"Tears suffocate me," says Kropotkin, "and immediately after dinner is over I run out, catch Makar in a dark passage, and try to kiss his hand; but he tears it away, and says, either as a reproach or as a question, 'Let me alone; you, too, when you are grown up, will you not be just the same?' And Kropotkin records his childish protest: "No, no, never!"

The other scene is of his father narrating for the children how he won the cross of Saint Anne and the golden sword which he wore. His father had served on the general staff in the Turkish campaign of 1828, and was lodged with the staff in a Turkish village when it took fire. Houses were enveloped in flames, and in one a child had been left. In response to the frantic cries of the mother, Frol, his father's servant, had rushed into the flames and saved the child, and the chief commander, who saw the deed, had at once given his father the cross, for gallantry.

"But, father," exclaimed the children, "it was Frol who saved the child."

"What of that?" replied the father. "Was he not my man? It is all the same."

A MAN OF THE PEOPLE

There can be little doubt that this last incident symbolized for Kropotkin the world of exploitation and oppression. The people labored, served and sacrificed, only to be robbed, not only of their heritage, but of the most direct rewards. It is surprising that this intense sympathy for the people, so early developed, survived the years of training in a military school, which Kropotkin underwent as a member of the corps of pages of the Russian court. But on the threshold of active life, well equipped and with an intense interest in literature and science, it is this passion for the people that dominates him. He describes how, when barely sixteen, he had made his start "as an investigator of popular life," and his intimate and pleasant association with the people during the holiday intervals from

his school-life in Moscow. Already into his life had come that decision, which he so graphically describes in his "Appeal to the Young."

In his introduction to Kropotkin's "Memoirs," the eminent critic, Georg Brandes, does not hesitate to say that he thinks Kropotkin was mistaken in putting the task of the liberation of the people, through the bringing to them of knowledge already gained, above the work of making new discoveries. Brandes says that with this conception Pasteur would not have been the great benefactor of mankind that he has been. But Kropotkin evidently believed that the dissemination of knowledge among the people would itself prove the greatest possible boon to science. "We have to order things in such wise," he wrote in the "Appeal," "that all humanity may be capable of assimilating and applying them (i. e. the discoveries of science); so that science, ceasing to be a luxury, becomes the basis of everyday life. Justice requires this." He proceeds to say that "it is above all important to bring about a radical change in this state of affairs which to-day condemns the philosopher to be crammed with scientific truths, and almost the whole of the rest of human beings to remain what they were five or ten centuries ago, that is to say, in the state of slaves and machines, incapable of mastering established truths. And the day when you are imbued with wide, deep, human and profoundly scientific truth, that day will you lose your taste for pure science. You will set to work to find out the means to effect this transformation. . . . Weary of working to procure pleasures for this small group, which already has a large share of them, you will place your information and devotion at the service of the oppressed."

THE WORLD OF REVOLUTION

It was precisely this that Kropotkin proceeded to do. Neither his position in society, nor the fact that, through discoveries in an expedition to the Amur which practically revolutionized prevailing conceptions of the geography of Asia, he had achieved a commanding place in scientific circles, deterred him from the task of educating the people. A young man engaged in this work of education (Kropotkin insists that the early activities of many who afterwards were driven to terrorism consisted in nothing more than peaceful education of the people) was arrested, and it was discovered that he was one with the prince and scientist. Neither his rank, nor the urgent plea of non-revolutionary scientists, saved him. He was thrown into the fortress of St. Peter and St. Paul, whence he escaped shortly, only to begin the long period of exile from his native land—unbroken until the Romanoffs had fallen. For a few years he was in a French prison, held there for no explicit offence but because the French government wished for diplomatic reasons to please the Czar, but the greater part of his exile was spent safely in England, where he lived a very busy life, constantly giving forth the fruits of his labors in books, and in articles in reviews and magazines.

Kropotkin was a revolutionist. "Seldom," says Georg Brandes, "have there been revolutionists as humane and mild as he." But he was none the less a revolutionist. It is not my purpose in this article either to defend or ex-

pound his revolutionary ideas. What I am primarily concerned with is his spirit, his genius as a lover of his fellowmen, rather than with the forms or methods in which that genius found expression. It is possible to appreciate the man, and the great ideal that inspired him, without feeling bound to accept or defend particular ideas or actions.

I question, however, if Kropotkin were revolutionary in a sense very different from that in which every great Christian, or lover of his fellowmen, is revolutionary. He saw that the world needed re-making, and not merely reforming; that it was the spirit of organized society and institutions that was wrong, and not merely some trouble on the surface. Technically he was known as an "anarchist communist," but one will find in his long, revolutionary career little that corresponds to popular notions either of anarchism or of communism. He was never, like Tolstoi, an advocate of non-resistance; but a friend, who knew both Kropotkin and Tolstoi, tells me that the former was in reality much the more peaceable man of the two. It has been said that "he did not rely on moral force alone for an amelioration of the world," but it may be said that very few men do, and least of all the strong upholders of constituted authority. The same writer has said that "he was prepared to justify revolt and even assassination if properly directed," and quotes another writer as saying that Kropotkin considered that "in the destructive work of anarchism force had its place as the 'midwife' of reform." I think that it would be nearer the truth to say that he did not regard violent acts against the state, as inherently different from, or more reprehensible than, violent acts in the name of, and under the professed authority of, the state; but that he regarded violence as of little value in the work of revolution. After considerable acquaintance with his revolutionary pamphlets, as well as with his other writings, I should say that the most pronounced, if not the only, case in which Kropotkin ever directly incited to violence and the use of force was at the outbreak of the recent war, when he strongly supported the cause of the Allies, and called upon all to do everything possible to defeat Germany.

A FREE SOCIETY

Two things must constantly be borne in mind in relation to Kropotkin as a revolutionist. First, that he regarded all domination of man by man as inherently evil, and sought to see it displaced by the spirit of cooperation and mutual aid. Second, that the background of Russia must be taken into account. For Kropotkin the state symbolized the usurpation of the authority, and the domination of man by man. The ideal of a free society is acceptable to all good men. The only question is as to the means of its attainment. Kropotkin believed fundamentally in the goodness of human nature, and in the power of man's social instinct. The state was an interference with and suppression of the natural forms of association and mutual aid that the people would have developed had conquerors and rulers left them alone. The fine irony with which Jesus spoke of those who exercised authority as being called "benefactors" appears in Kropotkin's references to the ruling and princely class that he had himself abjured. He believed that if the great usurpations of history could be undone the

people would readily establish relations of mutual aid, and that all that was necessary for organized life would survive the overthrow of the state. It is evident that, whatever we may think of Kropotkin's idea of the state, there was nothing anti-social in the effort to overthrow the state as he conceived it. We remember also that if the state, in Russia, typified absolutism and usurpation, in Russia also were found in marked degree among the people the elements and possibilities of cooperation and communal life.

Kropotkin would undoubtedly have repudiated any tendency to qualify his reference to the state with the word "autocratic." He appreciated the freedom he enjoyed under the British crown, and I am told that on his tour through Canada he expressed surprise at the measure of popular liberty that he found associated with government, but he would probably have considered that even in modern democracies there is much that survives of the spirit and activity of the autocratic state. I venture to think, however, that, if Kropotkin had been born in the United States, or even in England, instead of in Russia, much of his revolutionary thought would have been expressed differently, or with at least some modification.

A PRINCE OF COMPASSION

I repeat, however, that I am not concerned with expounding, or defending, his revolutionary opinions. So much I have written to show how essentially these opinions were grounded in his intense hatred of tyranny, and in his passion for human brotherhood. If his estimate of man, and of his possibilities for freedom, was unduly optimistic; if he underestimated the place of sin, and of human perversity, as factors in the social problem; that does not lessen the beauty of that great compassion with which he viewed the poor and oppressed, nor the glory of that love with which he sought to aid them.

If to perceive with clearness a great ideal, to explore its foundations and relationships, and to pursue it throughout life with single-minded fervor, with a sublimity of directness, sacrifice, and courage, be the qualities of religious genius, Prince Peter Kropotkin had religious genius in masterful degree. Seldom has there been a life so nobly conceived and lived. He was an exile from the world of religion, as from the country that he loved, but in that exile he displayed in a glorified way some of the deepest things that Jesus taught. In the day when the church learns to seek, and rejoice in, every element of faith, however held and manifested, with the same intensity with which the church has hitherto sought to exclude the heretical—in that day, I am disposed to believe, we shall have a new Saint Peter on the roll of saints, and his other name will be Kropotkin.

"We know that we have passed from death unto life, because we love the brethren."

BOOKS Any book in print may be secured from The Christian Century Press, 508 S. Dearborn Street, Chicago. Give name of publisher, if possible.

Who Takes the Loss of Industrial Depression?

THE usual objection to any plan of profit-sharing or other type of industrial cooperation is that labor is unwilling to bear a share of the loss. Gladstone even made this objection. Had he analyzed the situation a little more clearly Britain might have been saved some of the critical situations now facing her. Gladstone's ideas on social questions were not unlike those he advocated on religious questions; they showed more evidence of devotion than of penetration. Like most great men whose field is in one rather exclusive line he spoke with the tone of authority, but without the substance thereof. When Edison talks science all the world listens, but when he pronounces in like tones of authority on religion it is better not to listen. Just so it is with Mr. Bryan, and so it is with Mr. Gladstone, and so it is with many a master of finance and captain of industry in these days who speak on labor issues. Knowing their own fields, they transfer their tone of authoritativeness to fields wherein their knowledge is quite superficial.

In no field today are the issues more obscured than in that of labor: every man speaks with the tone of finality. The financier knows money and speaks with an air of infallibility on labor issues; the business man likewise knows markets and issues *obiter dicta* on labor; the editor knows news and judges labor problems in the same news-hunting manner; even the employer thinks in terms of machines and balance sheets without duly estimating the human factors in his labor relationships. He still persists in speaking of labor in terms of commodities, the law of supply and demand and other commercial and material factors. The fundamental things in industrial relationships are the human and ethical things involved. Men, both singly and in masses, require more precise and far-reaching study than do goods or markets or machines or any other factor involved in industry.

The Loss in Unemployment

There are between four and five million wage-earners unemployed in America at the present time and almost as large a percentage of the population in Great Britain. In England the fact that the majority were yesterday offering their lives for the defense of the empire adds tragedy to the situation. Yesterday they risked life and limb for a pittance per day, and today they return to bear the brunt of the loss involved in after-the-war readjustments. As in every country at war, the soldier fought for a pittance in wage and the great employer added to his wealth by making war munitions. The investor conserves his capital; the wage-earner saves his life if he can. This is the phase of the problem the business man, the employer, the editor and the average every other man does not adequately take into account. He knows capital will not work unless it is remunerated with profits, and he does not take the trouble to think through the human consequences of that fact in times of industrial depression; and many of him will call an article like this the work of a dreamer or a novice or a radical or some such thing that is meant to deprecate it.

But let us frankly face the human side of the issue. Who bears the major loss? Capital may be losing its profits or even be suffering impairment. To save this material loss it stops working and saves itself all it can. Labor is not merely losing dividends, it is losing bread and butter or its savings or both. The equation puts profits on stored up property over against daily bread and the very home and lives of those dependent upon the wage-earner. Capital has a chance to save itself; what chance does labor have? Capital is insensate material goods; labor is living human beings. There is no equity in the equation. Capital has a choice, labor has none; it must suffer and wait upon the fates.

* * *

Why Not a Surplus Fund for Labor?

Most investment concerns employing labor provide a surplus to

cover times of depression. The steel trust now has more than a half-billion dollars laid up, besides depreciation and sinking funds. That would pay average dividends on their stock for a decade; it fortifies them against all panics, strikes and periods of depression. But such misfortunes would drop thousands of wage-earners out on a workless, wageless world. Today the millions out of work are told that they should have saved when times were good; in other words, they should have provided their own surplus and borne all the misfortune of unemployment. Of course they should save, but should the business that lays up great surplus funds for the stockholders have no thought of a surplus fund for the wage earners? Must profits be forever put over against bread and butter in a pitiless system of economics that thinks only of profits for production and never of safety for consumption?

The writer recently asked Arthur Nash, of the Golden Rule in Industry fame, if his company provided a surplus for a time of depression. He laughed ironically and said it was the Rule of Gold that did that sort of thing. Then he asked who provided labor with a surplus for such times and added, "We will not shrewdly say to our workers you help us to lay up extra profits in good times in order that we may receive our dividends in bad times while you shift for yourselves. What right have we," he said, "to keep back labor's share in good times to cover our profits in bad times?" "But," I protested, "why not lay up a surplus to be divided, just as your profits are, between labor and capital?" "That," he answered, "is the kind of surplus this company will have if it ever has one."

* * *

The Larger Problem

Temporary employment does not picture the whole case to us. In the average year there will be seven million unemployed at one time and another, one-half of them for from one to three months and two and one-half millions of them for from three to six months. In fact, many kinds of business cannot be run at all except on seasonal employment, implying seasonal unemployment. The New York State Department of Labor states that 18 per cent of the wage-earners will be out of work at any particular time. Yet the wages of these seasonal laborers are usually little above and often much below that of steady labor and there is no ample provision made for getting the casual laborer and the seasonal employment together. In other words, labor is left to bear the whole brunt of the loss. Then there is loss of life, limb and health involved in industry. The average compensation has always been very low as compared with earning power, and until compensation laws are enacted, the burden of proof is put on the injured worker. In ten years we kill 25,000 and injure 630,000 in coal mines alone. In the same period we kill 33,000 and injure 1,700,000 railroad employees. Professor Seager says we reduce 100,000 to destitution, make 15,000 widows and 45,000 orphans annually in preventable accidents in industry, and the wage-earner bears most of the loss.

We know all about carelessness and shiftlessness and all of that, but we also know that such qualities are human and can never be entirely eliminated. They should be reduced and they can be reduced, but there is an irreducible margin and there are always the innocent dependents of the injured. Why should the inevitable losses be so largely charged up to the bread and butter budget of the wage-earner? Why not as logical to charge them to the cost of running the business as to charge breakage in machinery, loss by fire, flood and depressions? Above all, let us cease to assume that capital bears all the losses, takes all the chances and should have prior consideration to the wage-earner and the wage-fund as a charge upon industry.

ALVA W. TAYLOR.

British Table Talk

London, May, 1921.

IT is six weeks ago since the coal lockout or strike began, and the end is not yet. There may still come a change in the spirit of the people, but so far it has been a spirit of amazing patience and self-control. There has been no outbreak of violence and even the language of controversy has been subdued. The prevailing mood is one of bewilderment. It seems as if the country were in the grip of some destiny carrying us whither none of us wish to go. Few are clear upon the facts and those few differ among themselves. The Christian church appears powerless to do more than commend policies of conciliation. It has no provision made for such an hour and a church cannot improvise a policy in a moment of crisis. It would be most unjust to declare that the church has paid no heed to the industrial problem. Two books published on the two sides of the Atlantic bear witness to a deep concern on this matter. On our side, the report of the archbishops' committee on "Christianity and Industrial Problems" was a document of singular thoroughness and courage. It stopped short—where perhaps most of our thinking stops at present—when it reached the application of its principles in detail to the practical choices of the hour. From the American side there has come to me a volume of no less power and insight in the report of the Inter-church committee on the religious situation after the war. If it is not out of my range to deal with such things, I shall tell everyone whom I can reach of this extremely lucid and convincing book. Our people have not listened very intently to the report of their own archbishops' committee, but perhaps they will listen to the voice from America, and these voices for the most part, though in different accents, say the same thing. It will be the task of the next generation, not so much to repeat the exposition of the problem to "the firstly, secondly and thirdly," but to proceed to the application.

* * *

Missions and Modern Science

We have had some valuable speeches this week before the Congregational Union and the London Missionary Society. One of the most telling was a defense of missions and particularly of medical missions, by Dr. J. A. Hadfield, the well-known expert upon psycho-analysis and kindred subjects. He is himself the son of a missionary, who is returning home after many years in the Loyalty Islands, and Dr. Hadfield therefore approaches the study of missions with an intimate knowledge and sympathy. Missions, he claims, are worthy of support because they are true to the higher biological law of the *survival of the unfit*. There is a law of the survival of the fittest; but there is a higher law. "Care for the sick or for the degraded is one form of expression which the parental instinct takes. The same instinct which leads a mother to care for her child, leads the medical or other missionaries to care for the leper or the cannibal. If the doctrine prevailed that when the main task of life was done, the sick or the aged were to be put to death, or no attempt were made to keep them alive (which is the same thing), what would happen? The maternal and paternal instinct would be starved; that is, the very instincts upon which the existence of the race depends would be impoverished and threatened. If a race cared only for the "fit" it would lose in time the power to produce the fit. The missionary enterprise, though its friends never thought of this point of view, is strikingly true in this way to the teachings of modern science. It is not folly to preserve the sick and the primitive peoples. Even if they were of no importance in the future of the race, it would still be not only the way of mercy, but the way of wisdom to care for them.

Another argument the same speaker advanced. Missions were valuable because they were founded upon a belief in human nature, a belief that there is something in human nature wherever it is found, capable of responding to the divine touch; and missions have proved in experience that this faith is well founded. No long period was needed. In a very brief time the

most degraded beings have become reborn. It was a surprising thing, and so Dr. Hadfield urged, that the church seemed ready to give up its belief in rebirth just at the moment when science was teaching it. In other language indeed, but with strong conviction, the science of the human mind taught today is that the history of man regarded as an intellectual and ethical being was marked by jumps. According to the teaching of psychology, it was possible for human beings to change suddenly. The church is foolish, in response to the demand of a "science falsely so called" to give up a doctrine like that of rebirth. Missions have this great gift to offer as their evidence, that in a moment the great instincts of the soul may be lifted out of base uses to nobler ends by the touch of Christ. Some years ago, Sir Oliver Lodge, in the name of science, warned a company of Christian ministers not to be so ready to whittle down their belief in prayer. And today we need not be so anxious to claim for the Spirit of God a long time before the soul by its touch can be born again. It may be long; it need not be long. There is no reason whatever why we should abandon our faith in conversion and the new birth. We are too often like that army of ours on Spion Kop in the Boer war—we had won the height, and we did not know that we had won, so we retreated.

* * *

The Mystic Touch in Art

It has been a joyful task of mine for years to follow any tracks which seemed to lead towards a fuller interpretation of Christ in our modern literature and art. It is a quest which has many disappointments. How few traces there are of the passion of the mystic in modern art! It is not that we seek for mere illustrations of Holy Scripture. These may be done with pains and cleverness and yet the spectator may have no thrill of wonder; nothing leaps out of the picture and holds him from the "dreamland of reality." It is not of formally religious pictures I am thinking, but of those which are manifestly the work of seers who read with unclouded eyes the glory of the earth as it is everywhere the sacrament of the eternal God. In a preface to Mr. Hubbard's little volume of beautiful poems, "The Dreamland of Reality," Miss Evelyn Underhill says that "every age demands its own initiation into truth and beauty at the hands of its own most clear-sighted sons, and cannot receive that revelation in its fullness from the past. Though the stars do not change, the angle from which we see them shifts a little, and the symbolism in which we seek to tell their secret must again and again be submitted to the crucible of the ardent mind, if it is to retain its compelling power." This is finely said. There is no writer more worthy of hearing on such matters than Miss Underhill. She has expressed her soul in novels and poems and treatises, in editions of the mystics and expositions of the New Testament, and for those who seek for an interpreter to lead them into the strange world of mysticism, this writer is waiting at several gates. From Mr. Hubbard's poems I should like to quote one. It is called "Within the Rose."

"Deep in the heart of a rose new-born
Stands a wicket-gate ajar,
To the shining paths of the golden morn
To the secret lands afar.

"As I enter the heart of the mystic rose,
Swings the wicket-gate behind,
And I gaze on a dreamland no one knows
Save the wise, all-seeing blind."

* * *

Signs of Promise in the Churches

There are signs of promise which should not pass unnoticed. The Wesleyan Methodist church for the first time for some years reports an increase in membership. It is the most closely organized of all our churches and it is able therefore more than

the rest to survey in one glance the whole movement of its people. So far as numbers are concerned, it is probable that these gains will find their parallel in the story of other churches. It was once said that the Englishman's favorite book in Scripture was the Book of Numbers. We have a weakness for growing returns, and too much may be made of them, yet no church likes to see its number shrinking. There is something which rightly moves us when we read how the Lord adds daily to his church those that are being saved. . . . The Congregational Union has chosen the Rev. Thomas Yates of Kensington to be its chairman. He it was who followed Silvester Horne in Kensington and there he has ministered for sixteen years. He is an admirable preacher with a real eye for the spiritual concerns that matter most. He has, moreover, a picturesque way of his own which makes it always an easy thing to hear him. He will be a welcome visitor wherever he goes, during his year of office. None of my friends can vie with him in telling stories, and none can tell them better. Mr. Yates will adorn the great office upon which he will enter next year.

* * *

Business and Christianity

Shortly there is to be held a conference of business men to consider the relation of Christianity to commerce; there are many such conferences, but this one is noteworthy for the weight of its supporters. Among them are the speaker Sir R. V. Vassar-Smith, Mr. Seebohm Rowntree and Mr. W. L. Hitchens, all of whom are great powers in the world of commerce. Without doubt there is a widespread disquietude upon this industrial problem, and it is by no means limited to the Labor party. No one is happy about the legacy bequeathed to us by the industrial revolution, least of all the real leaders of industry.

* * *

Pentecost Not Restricted to Time or Place

These notes are being committed to the post on the day before Whitsunday. That festival will be long past before these words are read, but as Dr. Rendel Harris has reminded us: "The experience of Pentecost is not marked by any other chronology than that of obedience and faith, and these will make a Pentecost anywhere and at any time." As "The Times," through the pen of a correspondent reminds us today, there is a peculiar affinity between the modern mind and the doctrine of the Holy Spirit. But our first need is not to understand the theory but to experience again the power. I cannot close this letter better than with the words of this writer:

"The church has never given to the doctrine of the Holy Spirit the attention which it has given to other doctrines; that may be because the material has not been available in all its fullness. Or it may have been due to the fear lest men should forget that Pentecost brought to them not a theory of being, but a power for action. It was not a revelation of things that are fixed and immovable, but a power by means of which the moral and spiritual life of mankind could be lifted into the glorious liberty of the sons of God. The men of Pentecost did not leave things as they found them, but with the new power committed to them they turned the world upside down. They may not have known how they did this; but they did it and the doing is the greater matter."

EDWARD SHILLITO.

Contributors to this Issue

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THE SUNDAY SCHOOL

A Christian Social Order *

DO you consider our social order in America in 1921 Christian? Can we say that the family is Christian? If you say "yes," what have you to say about divorce and infidelity? How many families hang together as a mere matter of form while love is dead? Can we say that the school is Christian? Are educated men better or merely brighter? Can we say that the church is Christian? With the formality and division, with the jealousies and rivalries, with the dead theologies and live deviltries—the church is following only afar off. If there is any doubt about family, school, or church, what can we say about business? With cut-throat competition, with the crushing of competitors, with the profiteering of thousands in all ranks—both capitalists and laboring men, with vulgar display on one hand and grinding poverty on the other—what can we say of the commercial order? How many men are in business to serve? They say that service and not money should be the motive of preacher and teacher—why not of business men? Have we a double standard here as elsewhere? I am willing to stake my reputation on the assertion that no business man is carrying Christianity into his business who is not in that business to serve society and who does not employ his earnings to serve humanity. If he makes money in an evil way he cannot save his face nor his soul by spending some of that money for worthy purposes. I want to add that a laboring man who has no regard for the service he renders, who loafs on the job and performs poor work, is as bad as the rich man—it's the same thing. The love of money is a root of all kinds of evil among all classes and everywhere.

Turn to Matthew 25 and with your pencil or pen make a circle around six words: "Hungry," "Thirsty," "Stranger," fully given us by our Teacher, we have the key words to almost, if not quite all, our social problems.

(1) "Hungry." Most of our time and energy is employed in securing a living. China and parts of Europe are in famine at this hour. We live in a hungry world. Yet we are madly extravagant. Alms-giving is no longer regarded, as in Savenarola's time, the sole social duty of the great church. The church must speak with authority upon commercial justice. The golden rule would solve the problems. The spirit of Jesus would satisfy every demand of righteousness. The word needed most in mills and yards today is "Brother" and the thing most needed is a human (Christian) contact. It works—and nothing else does—for long.

(2) "Thirsty." The cup of cold water in a hot country is the symbol of good-hearted approach. Every human need must be gladly met as Jesus would meet it. We know how he helped people. By a slight stretching of the word, we may include the whole problem of "Prohibition" and its enforcement. Unless we want a last state worse than the first we must see to it that "Prohibition" is not joked out of countenance. This is no time to quit in this battle.

(3) "Stranger." What is the church doing for the foreigners who now throng our shores? Very little. The stranger is surely "taken in"—but how? In every city is the despised foreign section—what is Protestantism doing?

(4) "Naked." Think of the children not properly clad to face the winter's stinging gales. Why is clothing so expensive? Why are garment workers so dissatisfied? Why do rich people swagger and strut while the poor slink away in rags?

(5) "Sick." Do you know about the poor wards in your hospitals? Have you investigated the causes of sickness among the poor? Do you visit the sick or carefully avoid them?

(6) "Prison." Is your prison a reform agency or a school of crime? Are you at the gate when he comes out? Do you care anything about him? Shall it be for you, on this basis, "Enter in" or "Depart, ye cursed?"

JOHN R. EWERS.

*International uniform lesson for June 19, "Making the Social Order Christian." Luke 4:16-21; Matt. 25:34-40.

CORRESPONDENCE

Are "Christians" Christian?

EDITOR THE CHRISTIAN CENTURY:

SIR: The recent vigorous discussion, in the columns of *The Christian Century*, of the question whether the Christian Church is really Christian, or tending to become so, has emboldened the writer of these lines to put and tentatively answer a more general and more fundamental question—namely, are those who call themselves Christians really Christians—and, if so, in what sense of the term?

Certainly the question is pertinent, especially in view of the fact that during the world war and since many writers, not to be suspected for a moment of levity, cynicism or paradox-mongering, have asserted that Christianity has manifestly failed—been weighed and found wanting; and in view of the further fact that, in replying to these critics, certain stanch defenders of Christianity took the position that a faith, or body of doctrines and principles, which has not been fairly tried cannot be said to have "failed." In other words, the position of these champions of Christianity is that the nations and communities calling themselves Christians are not, and never were, Christian in truth and deed.

This line of argument challenges attention and may be developed with intellectual and moral profit to all serious-minded persons. Let us put the question very simply. When a man says he is "a Christian" he means something—that is, if he is thoughtful and not merely repeating a phrase or formula parrot-fashion. Well, what does he mean?

Jesus would seem to have answered the question by supplying a test of claims or professions of Christian faith. "If ye love me," he said, "keep my commandments." In other versions we have the same thought even more strongly expressed. "If a man love me, he will keep my words"—or, elsewhere, "sayings."

Has anyone a right, in morals or reason, to call himself a Christian, if, as a matter of undisputed fact, he does not keep any of the essential commandments, words, sayings of Jesus, the founder of the Christian faith?

Suppose a sincere, scientific investigator from Mars were to visit our globe and learn that certain peoples call themselves Christians. He would naturally inquire, What does that term mean? He would as naturally be referred to the four gospels. He would examine these gospels without bias or guile. He would seek to ascertain in perfect honesty what Jesus taught and preached, and what he considered essential. He would read, re-read and ponder every sentence, every word credited to Jesus. He would then carefully separate parables, illustrations, answers to malicious and tricky questions, general and allegorical remarks designed to drive home the majesty and mercy of God, the wickedness of heedless men, the need of humility and self-subordination, from the explicit and specific injunctions and instructions. He would be struck particularly by these trenchant sentences in which the teachings of the Old Testament are sharply contrasted with the teachings of the new law. Surely, here, if anywhere at all, quintessential Christianity is found.

Now suppose we make a brave effort to put aside prejudices, mental habits, convenient excuses, and apply our own minds to the four Gospels for the by no means difficult purpose of determining what Jesus' message and commandments really are.

Beyond question, our conclusion must be that the essentials of Christian doctrine are embodied and contained in the following "sayings" or injunctions:

Resist not evil.
Love your enemies.
Do good to those that hate you.
Take no thought for your life.
Judge not, condemn not, forgive.

Love thy neighbor as thyself.

Love one another.

All these injunctions are addressed, without qualification, to the followers and would-be adherents of Jesus. On the other hand, it is most significant that the injunction to "sell whatsoever thou hast and give to the poor" is qualified by such phrases as, "If thou wilt be perfect," or, "One thing thou lackest."

Jesus never demanded of his followers that they should sell or give away all they had or might have. He admitted that only the few, the "perfect" Christians, could be expected to do that. But no ifs and buts, no conditions or qualifications, are attached to the other injunctions or "sayings" quoted above.

What is the unavoidable conclusion? Why, clearly, that they who resist evil, judge, condemn, refuse to forgive, do harm to those that hate them, and love their neighbors less than themselves, or not at all, are not Christians. I do not say "good Christians," for that is a weak, question-begging phrase. They are not Christians at all. They may be decent, respectable, fine men, according to the highest non-Christian standards, but they are not Christians.

It is necessary to labor over the proposition that no modern state or nation calling itself Christian practices a single one of the essential doctrines of Jesus? All so-called Christian states and communities resist evil, judge and condemn, punish and restrain. All Christian nations, in short, violate every one of the fundamental injunctions of Jesus, and nearly all Christian individuals do likewise.

Christianity, then, is not a fact, but an ideal, a hope, an aspiration. There are no Christian communities in existence, but there are communities which hope that some day they may become Christian in fact. But, if this be true, why not acknowledge it and cease to darken counsel?

Let us assume that honest and intelligent men calling themselves Christians recognize the truth of the foregoing and admit that Christianity is only an ideal with them. The question at once arises, What are they doing to realize the ideal? What measures and policies are they advocating to make Christian conduct and the Christian life possible? Are they working for international peace, disarmament, good will? Are they striving to abolish punishment? Are they endeavoring to promote harmonious and just relations between capital and labor? Are they seeking the elimination of hate and prejudice from human intercourse?

If they are actually doing these things, they are seeking to establish Christianity. But if not? Why, if not, then Christianity is not even in an honest sense an ideal with them.

It is scarcely necessary to say that wide differences of opinion may exist among sincere and devout Christians as to the kind and character of the social and economic reforms needed by modern society under the teachings of Jesus, if it is to become Christian. For example, George Bernard Shaw, in one of his delightful "introductions," argues that Jesus, in admonishing men to take no thought of the morrow, intended to advocate socialism. In a socialist state, especially of the Fabian order, men would not have to take thought of the morrow, for the state would take thought for them and relieve them of the necessity of planning, worrying, saving, insuring their lives, etc. They would be required to render service to the community, but, that done, everything would be done to provide for their welfare. Thus would Jesus' commandment be carried out in spirit, though not to the letter.

Mr. Shaw was quite serious in his plea, and he described his social scheme as an attempt to give Christianity a trial. But it may be recalled that St. Simon, one of the founders of "utopian" socialism, also claimed adherence to the essential teachings of Jesus and gave to one of his books the title, "The New Christianity." Today there are schools of "Christian socialism" in

Europe that repudiate both Karl Marx and the utopians, and are not wholly in sympathy with the Fabian socialists either.

But it is not necessary to be any kind of a socialist, or a Tolstoy communist-anarchist, in order to reconcile one's acceptance of Christianity as an ideal with his conduct and his part in the drama of life. The socialist movement, or even the radical movement generally, has no monopoly of humanity, of altruism, of good will. Liberals and conservatives may be consistent and loyal Christians—that is, in the sense of treating Christianity as an ideal—provided they recognize the utterly un-Christian nature of our modern civilization, of our criminal codes and our industrial relations, and provided, further, they deem it to be their sacred duty to devise and promote solutions of our social and economic and moral problems that shall harmonize with, and represent, Christian doctrines. Not to seek solutions; not to try to apply Christian doctrines to practical affairs; to be indifferent to injustice, cruelty, misery, ignorance, degradation, is to repudiate Christianity quite as completely as it is repudiated by those who affirm explicitly that the doctrines of Jesus are impossible to human nature as it is or ever is in the least likely to become, and that Christianity not only does not function today in industry, in the courts of justice, in politics and social relations, but never can function or govern human conduct, and, therefore, had better be frankly renounced once and for all.

We may now revert to the original query: How many Christians are Christian? Or, in other words, how many of the men and women who call themselves Christian (whether they believe in the divinity of Jesus or not) either actually practice the quintessential Christian doctrines, or else truly regard them as sound, desirable and feasible and, deploring the flagrant shortcomings of the present un-Christian civilization, are earnestly endeavoring to determine what conduct Christianity requires of them and how these requirements are to be carried out and lived up to, here and now, in the workaday world? My own answer is—There are very few Christians in either sense indicated. Am I wrong?

The writer is an agnostic, but at the same time a seeker after truth and light in ethics, economics and sociology, a philosophical radical who believes in justice, equal opportunity and brotherhood, and sees no possibility of salvation for civilized mankind save in and through these cardinal virtues. Nietzsche asserted that Christianity was "slave" ethics and slave religion, and that a race of strong, virile men could never be induced to accept it. But this is nonsense. Tolstoy was right when he answered the Nietzscheites by saying that Christianity presupposes and requires infinitely more strength, courage, pride and dignity than any creed which countenances aggression, retaliation, yielding to impulse and passion. Kant was right when he affirmed that human good will was the highest product of evolution. In justice and beneficence—negative as well as positive—humanity must ultimately find the solution of its terrible problems. Thus the sincere, consistent Christians and the scientific and philosophical evolutionists, in the last analysis, entertain the same ideal work toward the same ends.

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Questions for Ministers—A la Edison

EDITOR THE CHRISTIAN CENTURY:

SIR: The widespread interest taken in the list of questions prepared by Edison, and submitted to those who desired to obtain a position in his workshops, led me to ask—How many ministers are guilty of the charge brought by Edison against college students? As your readers know, the charge is that of allowing information "to go in at one ear and out at the other." In order to test myself and a brother minister I hastily, and without preparation, struck off twenty-five questions. He struck off twenty-five more. I answered fifteen of his questions correctly; he answered eighteen of mine. I am afraid that Edison's test would have left both of us stranded had we been seeking a church under the conditions that the applicants referred to were

seeking a job. And yet my friend is the highly successful pastor of a large and influential church, is a brilliant preacher, and is accounted a man of wide knowledge. If you can make use of the list we prepared you are welcome to it.

1. What prophecy in the Old Testament refers to the birthplace of Jesus?
2. Why were Mary and Joseph going to the place where Jesus was born?
3. Where is the term "Jesus Christ" first applied to the Master?
4. In what chapter is Paul first mentioned?
5. What was the nature of the dispute between Peter and Paul?
6. Who accompanied Paul on his first missionary journey?
7. Which of the disciples was the first martyr?
8. Where was the Temple of Diana?
9. What was the Acropolis?
10. Define the difference between the Stoics and the Epicureans?
11. Who were the Gnostics?
12. What religious movement of today is supposed to resemble Gnosticism?
13. Who was Telemachus?
14. Who was Polycarp?
15. Who was Bardesanes?
16. Who was Arius?
17. Who was Chrysostom?
18. Who were the Lollards?
19. What did Lecky say about the Calvinists?
20. What did Tacitus say about Christ?
21. Who wrote "Saint's Rest"; "Grace Abounding"; "Holy Living"?
22. What denomination did Wesley belong to before he established Methodism?
23. Who was Cranmer?
24. Who was the first Methodist Episcopal bishop in America?
25. What is the difference between the Immaculate Conception and the Virgin Birth?
26. What is the difference between Homoousian and Homoiousian?
27. What is Animism?
28. What is Monophysitism?
29. Who wrote "Cur Deus Homo"?
30. Who was the first Archbishop of Canterbury?
31. What are the Non-conformists?
32. What is meant by the Plenary theory of inspiration?
33. Who wrote the following words: "I delivered unto you first of all, that which I also received, how that Christ died for our sins"?
34. Who first used the word "agnostic"?
35. Who wrote "Ecce Homo"?
36. Where was the first theological seminary in the United States?
37. Who was Jonathan Edwards?
38. What was the title of the sermon that he preached in many places with great effect?
39. Who established Harvard University?
40. Who was the founder of the denomination now known as the Disciples?
41. Of what college was Finney president?
42. What denomination first sent missionaries to Hawaii?
43. Who was the first missionary to India?
44. What are the Jesuits?
45. When was the doctrine known as the "Infallibility of the Pope," first promulgated?
46. What is the difference between "High" and "Low" Churchism?
47. What are the five leading denominations in the United States?
48. Who wrote: "Varieties of Religious Experience"?
49. To what denomination did Horace Bushnell belong?
50. Who was James Martineau?

Winnipeg, Canada.

GEORGE LAUGHTON.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Baptists Consider Biennial Conventions

The executive committee of the Northern Baptist Convention will propose at the coming Des Moines meeting of the convention that it meet henceforth every two years instead of annually as at present. The proposal first arose in the Pennsylvania state convention, which favors the change.

Preeminence of Chicago as Missionary Headquarters

The missionaries on the field are recruited from all over the land, but when they return on furloughs they seem to tend increasingly to go to the University of Chicago for advanced study. It is said that no school in the land has so many of these furloughed missionaries in its student body as the University of Chicago has had in recent years. During the past year more than fifty have been in attendance at one time. These have come from Japan, Korea, China, the Philippines, the Malay states, Burma, Assam, India, Syria, Egypt, the Congo and South America. These experienced workers from the field make the University of Chicago an increasingly significant school for volunteer missionaries, both graduate and undergraduate. The contact between the volunteers and the experienced missionaries is invaluable.

United Brethren Receive Fraternal Delegate from Southern Methodists

The General Conference of the Church of the United Brethren was held in Indianapolis recently. Among the pleasant incidents of this meeting was the address of a fraternal delegate from the Methodist Episcopal Church, South, Dr. E. B. Chappell. Dr. Chappell expressed his regret at the failure of negotiations for unity with the Methodist Episcopal Church and laid the failure of the plan for unity at the door of the General Conference of that church. He spoke of an approaching change of name for his denomination which would make possible a broadening of territory. His address held out the olive branch to the United Brethren who were originally German-speaking Christians, but who now use English almost altogether. The two denominations are in point of doctrine and organization almost exactly alike.

Conservative Disciples Hold Another Congress

The conservative group among the Disciples are holding a number of gatherings called "congresses." One was held at Terre Haute, Ind., June 1 and 2. A meeting of more ambitious significance will be held in Minneapolis, June 21-26, to be called an "Americanization Congress." There will be addresses against higher criticism, evolution, the denominational missionary and benevolent organizations and other themes characteristic of the conservative wing not of Disciples alone but of most of the denominations. Among the leading personalities in this congress are Rev. D. E. Olson,

Rev. S. S. Lappin, Rev. J. B. Briney, Rev. C. J. Sharp and Rev. C. C. Crawford. The latter two are connected with the Christian Standard, of Cincinnati.

President Helps Start Roger Williams Memorial

President Harding recently turned the first sod for the Roger Williams Memorial which will be constructed by the side of Immanuel Baptist Church in Washington. Dr. G. G. Johnson is pastor of this church and he has been a tireless worker in promoting the memorial in the national capital. The president did not make a formal speech on this occasion, but as he turned the sod he said, "We cannot have too many occasions celebrating religious liberty, and we cannot have too much religion in this country."

Conservative Baptists Will Meet at Des Moines

The conservative Baptists have learned a method from conservative Disciples and they now hold a doctrinal congress just prior to the national convention. This year at Des Moines on June 21 this annual event will be staged. It will be called the "Pre-Convention Pan-American Baptist Conference." The new name indicates that reinforcements are to be brought up from the south and from Canada to fight heresy in the Northern Baptist Convention. Dr. John R. Sampsey, of Louisville Seminary will speak on "What Jesus Christ Thought About the Old Testament." Dr. Jacob Heinrich will speak on "The Authenticity and Authority of the New Testament." Dr. W. B. Hinson of Oregon has for his topic "The Return of Our Lord." The "Committee on Fundamentals" which is managing the meeting is headed by Rev. J. C. Massee.

Episcopal Women Vote Men Out of Vestry

In a Rhode Island parish the women have voted out the men from the vestry of the Episcopal church and put in two lady wardens and six vestry-women. This is cited by one bishop as a reason for opposing the amendment of the Religious Corporation Law of New York striking out the word "male." In a number of diocesan conventions over the country the question of the place of women in vestries has been discussed, and in most cases a conservative position has been taken. The disarmament question is the occasion of a lively debate. Bishop Williams of Detroit was voted down in his own diocesan convention on the issue of disarmament, a majority favoring no pronouncement by the church.

Minister Makes a Success as Scenario Writer

An increasing supply of film that the church can whole-heartedly approve is one of the hopeful signs of the times. William Allen White's "A Certain Rich Man" has been filmed and presented to the Christian ministry for their approval. Rev. Frank Sheets, a Methodist minister,

has produced a scenario called "The Stream of Life." This is now in film form, and is being shown in different parts of the United States. So powerful is its religious appeal that after one exhibition in a church, the net was drawn and thirty-five converts were secured. It is the story of a country boy who goes to the city and who meets with prosperity. He forgets religion and becomes a cynical unbeliever. His redemption through his mother is the climax of the scene. The city life of the young man does not descend to the level of the slums, but is a portrayal of city materialism.

Girl Organizes a Sorority Against Dancing

The old-time evangelical protest against the dance has almost entirely broken down in the educational institutions of the land. Miss Virginia Hamilton, daughter of a southern Baptist minister of Atlanta, who is now a student in Richmond, Va., has organized a sorority which pledges all members not to dance and to discourage dancing in others. This anti-dance society has already enrolled over eleven hundred southern Baptist girls and continues to grow. Miss Hamilton proposes to spend her summer vacation to the extension of the society which she has created.

Missouri Disciples to Hold Convention

Missouri Disciples hold their state convention June 14-16, and the place Jefferson City. Rev. J. H. Coil is the president of the state organization, and Rev. C. C. Garrigues the secretary. The secretary is the executive officer. A single theme runs through the program this year, that of stewardship. Speakers from outside the state will be Dr. A. F. Hensey of Africa, and Dr. H. O. Pritchard, secretary of the Board of Education of Indianapolis.

Where Will They Find Union?

Some in the Protestant Episcopal church abhor all the proposals for union with Protestant bodies. For these the proposed concordat with the Congregationalists is tabu. The fact that Rome would never consider union with the Episcopal church if the latter set up intercommunion with a Protestant sect is urged as a reason for discontinuing all negotiations with Congregationalists and others. On the other hand candid students of the union question find little to encourage hope of union between the Episcopal church and either Rome or the Greek Orthodox church. Rev. Frank Gavin spent last winter at Athens on a scholarship, studying the Greek church. His report was published recently in the American Church Monthly. Mr. Gavin states his conclusion thus: "It is well to note that all questions of reunion between ourselves and this Greek Orthodox church are judged by the latter with the view of our becoming Orthodox. Certain observations may be made in closing: (1) The Orthodox theory of the

church is as exclusive as the Roman. (2) Thus far no favor has been shown to the branch theory of the Anglican church, as having any historical or canonical justification. (3) Our aim in any of the projects of reunion is not theirs: we do not want to make Anglicans of them, but they certainly expect to make Orthodox of us."

The Larger Churches of the Disciples

How large should a church be? Denominational leaders disagree over this question, some asserting that a thousand members is the limit. The ten largest churches of the Disciples of Christ, according to the Year-Book, are Canton, O., 3,600; Independence Bld., Kansas City, 3,480; University Place, Des Moines, 2,849; Pittsburgh, Kans., 2,110; Linwood Bld., Kansas City, 1,985; Euclid Avenue, Cleveland, 1,927; Anderson, Ind., 1,800; Ft Worth, Tex., 1,800; Bellefontaine, O., 1,765; Atlanta, Ga., 1,700. Some of these churches have within a single pastorate achieved their present size from small beginnings. At Enid, Okla., a relatively small city, Rev. A. G. Smith began work nine years ago with 250 members. At the present time this congregation enrolls nearly 1,900 members. The Sunday school has an enrollment of nearly a thousand members. It is interesting to note that the ten churches with largest offerings to missions are not the same as the above, church for church. Some congregations much smaller excel these in their generosity.

Demand an End of Armenian Atrocities

At a time when the Christian world had expected to be relieved of their heavy burden in Armenia, the persecutions of the Turks have been renewed and many more refugees are being driven from their homes. Up to the present time the committee on Near East Relief has abstained from any kind of political action, being convinced that the Christian powers would act as soon as the war problems were solved. It is increasingly clear, however, that nothing will be done without pressure from Christian people. James L. Barton, Walter George Smith and Stanley White have joined in a call to Christian people to write to their congressmen and insist that the atrocities of the Turks shall cease. It is believed that the United States has power in her hands to make an end of the Armenian outrages. Sixty million dollars have been sent to Armenia. It is absurd to permit the outrages when the Christian world has only to speak and these outrages will end.

Church Dedicates a Bronze Tablet

The churches are feeling the propriety of erecting suitable memorials to their dead who fell in the great world war. This is well illustrated by the recent dedication of a bronze tablet in Union Avenue Disciples Church of St. Louis. Three members of the church gave up their lives during the war and a total of 125 were in the service. Dr. George A. Campbell, pastor of the church, deliv-

ered an address at the unveiling of the tablet. Among other things, he said: "The fourth lesson is that this tablet stands for the program of Jesus Christ. When the war first started we frequently heard the remark: 'How ineffective the church has been that it has not prevented this war.' At first that seemed like a sinister challenge to the church, but it merely proved that the church with its constant preaching and teaching for the peace of the world had created a conscience among the people against the killing of one another. Never before in all the wars of history had this question been raised. With all the education of the Germans, the science of the world, the influence of commercial and banking leaders, the war was not prevented. Prevention of wars depends upon our ability to make men more lovable to each other, and only when we have established the program of Jesus Christ throughout all countries, then war will be prevented. There is no other solution of the problem except the spirit of brotherhood of our Saviour. The war was fought that the brotherhood of Jesus might be established and when it is established peace will come to all the earth."

Disciples Organize for Their National Convention

The Administrative Committee of the International Convention of the Disciples of Christ met recently and organized to care for the session to be held at Winona Lake, Aug. 30-Sept. 4. They decided to ask the state board of Indiana to care for the local arrangements, since the city of Warsaw, adjacent to the convention site would hardly be able to carry all of the burdens. The state board of Indiana has appointed Rev. C. W. Cauble, state secretary, the chairman of the committee with Mrs. O. H. Griest and Rev. J. D. Hull as the two other members. The work of assigning delegates to homes will be done by Rev. J. D. Hull, pastor of the Warsaw Disciples' church.

Federal Council in Favor of Educational Bill

The Smith-Towner Bill which died in the last Congress will be revived in this Congress as the Towner-Sterling Bill. The new bill will have some amendments which meet the objections to the old bill. It provides for a secretary of education in the cabinet of the United States as one of the advisors of the president. It authorizes the appropriation of \$7,500,000 for the removal of illiteracy in the United States in cooperation with the state educational systems of the different states. It authorizes the appropriation of a like amount for the work of Americanization in the different states. Fifty millions are authorized for the equalizing of educational opportunities of the different schools. This appropriation would bring the schools of the country up to some minimum level, at least. The bill does not take over the state boards of education but provides a method of cooperation with them. The Roman Catholic hierarchy has set itself to defeat the bill because of its continued opposition to state participation in the work of education. The Federal Council of Churches is insistently in favor of

the bill since it offers to wipe out the disgrace of illiteracy from the land. The religious bias of the country will have a great deal to do with the passage or defeat of the bill. The counter proposal is a Department of Public Welfare in which education would be one of four different interests.

Colleges Hold Commencement

The commencement season in the church colleges will be a joyous season this year as unusually large classes are being graduated in many institutions. At this season of the year new gifts are announced: At Northwestern University Dr. Scott will be inaugurated as president. At Eureka College the commencement address on June 8 will be delivered by Edward T. Devine, editor of the Survey.

Pastor Trains a Prize Fighter

Rev. James Campbell Bay, pastor of the Disciples' church in Danbury, Conn., recently trained a young man in the church gymnasium for a boxing bout. His man was defeated and the whole incident has become embarrassing for the pastor. President Roosevelt tried when a young man to include boxing in the program of his Sunday school class, but found it impossible to make progress against the "conservatives" of the church. A good many young men who were chaplains in France changed their views about boxing, but they are finding some difficulty in bringing about the change in custom that they had expected would follow the war.

Gipsy Smith Stirs Atlanta, Ga.

Gipsy Smith, the well-known British evangelist, has just concluded a month of special evangelistic services in the city of Atlanta. A tent with a capacity of five thousand was provided, and when this proved to be inadequate the seating was enlarged to seven thousand and even then the crowd that came could not be accommodated. It is said that some of the most prominent people of the city were converted as a result of the meetings. A Gipsy Smith, Jr. Club with three hundred members proposes to carry the gospel to adjoining towns and thus continue the work. Mr. Smith makes no enumeration of converts, so no report can be secured as to accessions.

American Board of Applied Christianity

A round table of church methods is announced by the American Board of Applied Christianity for the period between July 1 and September 15. The studies will be carried on in the Educational Building, Fifth Avenue and Thirteenth Street, in New York. Mr. Eugene M. Camp, president of the Seabury Society of New York, an Episcopalian institution, conducts the Round Table. His courses are given to ministers and laymen of all denominations. The aim of the board of Applied Christianity is to create a Church Engineering School which shall collect scientific management methods from everywhere and dis-

tribute them without charge to those in need of them. Especially is it regarded as desirable that laymen who are set officially to manage churches and their material affairs should become familiar with scientific management laws and methods that bring success. It is stated by this board that the work of maintaining churches in America cost \$415,000,000 annually before the war, and that this amount has now increased to \$600,000,000.

Post Office Mission Is Forty Years Old

A unique feature of Unitarian activity has been the Postoffice Mission. It was started by a young woman of feeble health, Miss Sallie Ellis. She began to write letters and to mail sermons and tracts. Since then a number of others have taken up this work until the mission now has five thousand correspondents throughout the world. The past year 112,700 sermons were sent out. A number of Unitarian ministers confess that it was through this agency that they were first drawn to the denomination.

Congregationalists Ordain Lay Preachers

The shortage in the ministry has led many denominations to consider the device of building up a lay ministry. Broadway Congregational Tabernacle of New York recently ordained five of its members as lay preachers. Dr. C. E. Jefferson spoke at the ordination. Dr. W. E. Barton of Oak Park will advocate in the coming National Council at Los Angeles that this kind of thing become a part of the national program of Congregationalism. These lay preachers will continue their secular callings but will preach as opportunity affords.

Sunday Laws an Issue in Vermont

The Sunday law of Vermont was recently changed by the legislature. While preventing any recreation on Sunday which charges an admission or which disturbs the public peace, it is claimed by Rev. M. D. Kneeland, secretary of the Lord's Day Alliance, that the new law is weaker than the old. For this reason the Lord's Day Alliance fought the new bill and came near defeating it. The Congregational State Conference stands for a local option bill which will give each community the right to say what kind of a Sunday it wants. The bill that passed in Vermont was defeated in New Hampshire and in Maine. The objection to the new law is that it will permit commercialized athletic sports and moving picture shows by the device of taking up a collection, and by other methods of financing.

R. J. Campbell in America Once More

The coming of Reginald J. Campbell to America is an event of national importance in church circles. His books written during the period of the new theology controversy stand on a great many ministers' shelves. Mr. Campbell arrived on the Aquitania the other day. While he is now an Episcopalian he has breadth of sympathies, as is indicated by 000,000.

the fact that during July and August he will supply the pulpit of First Congregational church of San Francisco. In these days he is sounding the mystical note rather than the theological which brought him his world-wide fame. Dr. C. Silvester Horne when a student at Oxford studied with Dr. Campbell and at that time prophesied that he would be a second St. Francis. If that prophecy was not fulfilled, at any rate Dr. Campbell has had a very large influence in the English speaking world.

Woman Question Disturbs English Presbyterians

At the recent meeting of the General Assembly in England the question of the status of women in the church was debated through a whole day. The motion to admit women to the gospel ministry was defeated by a narrow margin, pending conference with other branches of Presbyterianism throughout the world. The General Assembly carried by a small vote a statement of the equality of women in the church. It is understood that the question of women elders and deacons is to be studied for another year, and that it will be an issue at the next meeting of the General Assembly.

English Presbyterians Find a Precedent

At the general assembly of the Presbyterian church of England action was taken favoring negotiations with the state church on the subject of union. The speakers insisted that the established church had many points in its favor, but its weakest point was episcopacy. Dr. S. W. Carruthers, a physician who is well versed in church history, made an address in the assembly in which he declared there was a historic precedent for the bishops recognizing ministers not episcopally ordained. In 1582 Archbishop Grindal of Canterbury waived the matter of Episcopal ordination in the case of Rev. John Morrison, who was a Presbyterian. Mr. Morrison was given permission to administer the sacraments throughout the province of Canterbury without reordination. Dr. Carruthers declared that if the archbishops of today would be as liberal as they were over three hundred years ago, the cause of church union would make great progress. This historic incident, should it prove to have good foundation, may have a great deal of influence in England in the unity discussions, for one of the great points of contention has been the matter of reordination.

Conspicuous Methodist Missionary Leader Retires

The resignation of Rev. S. Earl Taylor, D.D., as secretary of the Board of Foreign Missions of the Methodist Episcopal church is regarded as a great blow to that organization, through which he has exercised churchwide influence in behalf of world evangelization. Dr. Taylor took a furlough last June and went to Arizona and has made some progress toward the recovery of his health. He will not be able to live on the Atlantic seaboard again, so he has presented his resignation. This action leaves Rev. Frank Mason North as the only corresponding

secretary. Dr. Taylor served once as secretary of the Student Volunteer Movement. He was executive secretary of the Centenary committee of the Methodist church. Dr. Taylor was also executive secretary of the Interchurch World Movement. It was the latter service which brought about his breakdown and continued ill-health.

Churches Discuss Disarmament

The observance of June 5 as the day to discuss disarmament seems to have been generally observed throughout the United States. In Springfield, Mass., every church in the city observed the day. The Chicago Church Federation has been strongly behind the observance of this special day, with the result that hundreds of Chicago churches had sermons on the subject of world peace and disarmament. The effect of this discussion upon the policy of the country should be decisive.

Church Federation Tries to Get Out the Vote

It is not often that a church federation would participate in a judicial election, but the Chicago judicial election this year was of such an important character that the federation sent out a call to all the churches to rally the vote at the polls. While the federation did not ask for the support of any particular ticket, it was generally understood that the Christian vote would be thrown to the coalition ticket favored by a big majority of the lawyers of the city, and against the republican ticket as presented by the William Hale Thompson organization.

Fraternalists Go to Church

Church calendars and parish papers from all over the country indicate that thousands of memorial services have been held this year in the churches in behalf of the dead of the various orders. Particularly do the Odd Fellows and Knights of Pythias participate in such services. One half of the adult men of America are outside of church membership, and most of these men belong to lodges. The preachers seem to feel that Christian strategy demands cooperation rather than opposition to these fraternalists, since in the lodge ritual some beginnings are made of a religious faith and a moral and social attitude. The Knights of Pythias in Chicago will observe their Memorial Day in a big mass meeting on a Sunday evening at which a minister of the gospel will deliver the memorial address.

Ups and Downs in Congregationalism

If all cities were like Detroit, the Congregationalists would soon take the country. The gain there the past year was forty-seven per cent. The gain in New York was only three per cent, however, while Chicago shows a loss for the Congregational forces, in spite of the strong churches that are in strategic locations in the entire area. The shift of population is one of the forces that makes it difficult for all of the churches, and in the state of Michigan this is shown by

the fact that fifty-three Congregational churches have fifty per cent of the membership of the denomination in the entire state. In the other 233 churches is the other fifty per cent. These interesting statistics were prepared by Rev. B. G. Mattison, supervisor of Congregational church extension work in the city of Detroit. He is authority for the statement that three Michigan cities have gained 840,895 in population during the past three years. These are of course the automobile manufacturing centers of the state.

Noted Disciple Judge Returning to United States

Judge Charles S. Lobingier, who has presided over the United States Court in China for a number of years, will return to the United States before the summer is over. Judge Lobingier has been a popular speaker in Disciple circles, as well as a writer, and his return is a real event in this communion. He is a powerful exponent of world peace and fraternity.

Cleveland Ministers and Billy Sunday

In 1915 a number of Cleveland ministers agitated for the coming of Billy Sunday, the evangelist, to hold tabernacle meetings. Many of the ministers would not cooperate with the movement, notably in the Presbyterian denomination of which Mr. Sunday is a member, so the evangelist would not accept the call. The question is being agitated again just now. The Methodist ministers' meeting has declared in favor of a Billy Sunday meeting and at the present time a referendum is being taken of the ministers of the city. That referendum will shortly disclose the sentiment of the Cleveland ministers.

Endowment Funds Are Shrinking

Unless church endowment funds have been very wisely invested, the chances are that there has been a great shrinkage in these funds. It is stated that the American Missionary Association, supported mostly by Congregationalists, has received the past year only \$42,000 from investments that once produced \$98,000. It is stated that the smaller rate of return is the one to be anticipated henceforth. The organization works among Indians, Negroes and other dependent peoples. The money from the churches increases its income up to \$700,000 in some years, hence it is not failing in its work, but will be compelled to raise more of its money by public subscription henceforth.

Northfield Will Be Busy Place This Summer

Northfield is an institution which was left to the Christian world by Dwight L. Moody, the evangelist. This summer there will be a series of conferences running throughout the entire summer. The seminary commencement will be held June 4-6, at which time the largest number of graduates in the history of the institution will be presented for graduation. The Young Women's Conference will be held June 24-July 1. In this con-

ference the outstanding speakers will be Dr. G. Campbell Morgan, Miss Margaret Slattery, Dr. Robert E. Speer, Dr. John McDowell and Dr. Carl Elmore. The Interdenominational Women's Home Mission Summer School, July 5-11, will consider the general theme of "Facing Our Unfinished Task in America." This conference will be followed by the Summer School for Women's Foreign Missionary Societies. July 21-28 the Summer School of Religious Education will be operated with Dr. Norman E. Richardson of Northwestern University as dean. Through the entire summer to September 10 there is a series of conferences with many courses of Bible study intermingled.

More Churchly Baptist Churches

Rev. Willard L. Pratt recently conducted the seventy-fifth anniversary celebration of the founding of his church, Stoughton Street Baptist church of Boston. One of the features in the sanctuary is an arrangement of the open baptistry with mural decorations, and the setting of the communion table in front of the baptistry in the center of the sacred platform. The pulpit is to one side. On the seventy-fifth anniversary there was an unveiling of a new mural decoration. Dr. Pratt has been responsible for a widespread copying of his ideas of church arrangement throughout the country. At the anniversary exercises he mentioned the fact that both the United States and Great Britain are now led by Baptists, President Harding and David Lloyd George. This he placed in contrast with the period when Roger Williams was banished from Massachusetts for heresy.

Methodists Fill a Theater

On a recent evening the Methodists of Chicago filled a great downtown theater, the Auditorium. The occasion was

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a great get-together meeting in which the Methodists working in other than the English language joined with their English-speaking brethren. The speaker of the evening was Rev. Ralph M. Diffendorfer. Among the many interesting facts brought out by Mr. Diffendorfer was the statement that 1,344 Methodist churches in America are working among the immigrant peoples. Mr. Diffendorfer dealt with the statement of some Methodist ministers made when the Centenary Movement was inaugurated that the accessions to membership would fall off. He showed that the past year 190,000 new members were received into the churches. Among the significant results achieved by the Centenary Fund has been the saving of the China mission from disaster. The decrease in the purchasing power of the American dollar would have brought great trouble to the mission had it not been for the help secured from the Centenary Fund.

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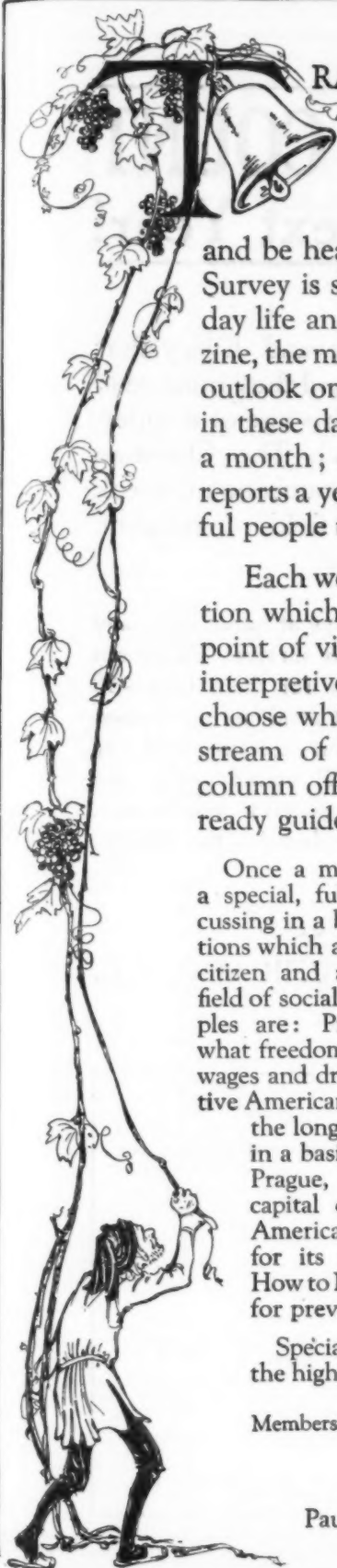
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THE PRINCESS SALOME

By BURRIS JENKINS

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ISSUE 24